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LEND A HAND.

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THE STATE AND THE CITIZEN.

As our readers already know, the former editors of this magazine will be assisted in the future by the directors of the Massachusetts Society for the Promotion of Good Citizenship.

It must have been evident to all who have interested themselves in our journal for the last three years that the work of relieving the poor and preventing pauperism is absolutely connected with the education of the citizen. No one can wish to avoid the recognition of this connection, and it forces itself upon the attention in ways which are sometimes surprising.

In the United States, the study of citizenship is conducted in ways which are perhaps unscientific, but which have proved, on the whole, efficient, and have led, from year to year, to real advances in the condition of the state. Low-spirited people who have just returned from Europe, and who do not find in a new land all the finish which is to be observed in an old one, are sometimes apt to complain because they find the newspapers of America what they are pleased to call trivial. They do not find the discussion of fundamental principles in the New Altoona Argus which they have found in the Journal des Debats or the London Times. Such observers are usually people who have looked only on one side of the shield, and it could probably be shown that the failure which they think

they observe in the journals of America is due to the truth that many of the greater questions of social and political life have been settled here. Some of them were settled a hundred years ago, some of them were settled two hundred and fifty years ago. The discussion of such subjects is utterly unnecessary on this side of the water, and the men who would be obliged to discuss them if they were living in France or in England are free for other work in the public service.

It may also be observed that many things adjust themselves in America by what may be called the "horse common-sense" of the people, without a philosophical discussion of the principles which are involved. An instance which will readily recur to students of history is the abandonment in New England of the principle of a state church. In Massachusetts, including Maine, in New Hampshire and in Connecticut, the Congregational body, representing the original Puritan settlers, was definitely established as a state church. Modifications were made on the original system from time to time. But as late as Paley's day, the arrangements of Massachusetts for the support of religion, as it was called, by the state, were considered worthy of compliment in Europe. Such provisions are now merely a matter of history; all the arrangements by which they were carried out have been long since swept away. But when the intelligent traveller seeks in literature for any well-wrought account of a change so radical and important, he finds only a very few notices in periodicals, one or two stray sermons and pamphlets, but nothing which seems to him worthy of a theme which has so largely engaged the attention of the world. None the less were the principles of this matter carefully considered in the New England states. The change was a change which involved feeling, and even passion, but it was made as the result of discussion in town-meetings, discussion in associations of churches, discussions, unreported, in legislatures, and scarcely reported in constitutional conventions. These discussions went to the eternal principles of things, but, such is the New England habit, they

did not express themselves in the elaborate treatises which men of literary build think necessary for very great decisions.

In precisely the same way, many great questions in social economy and many great questions relating to the education of the citizen, are determined by a certain solid common-sense, without any original statement of principles, such as would be demanded by scientific writers on the continent of Europe. "Girondists" exist here as they exist everywhere; that is to say, people, who begin with the theory and make the theory perfect first, and do not wish to advance to the detail till they have perfected the theory, are to be found in New England as in any other country. Such people belong to human nature, and the type is by no means extinct. But the improvement of social order goes forward, whether the principle has been scientifically laid down or not. We have so much of the English blood in us that we are determined to "get the best," whether we have or have not proved that "the best" may be logically derived from the postulates of the writers on economics. Long before we had adjusted any theory to the province of the state in business enterprises, we had entrusted to our cities and towns the gigantic powers by which they carry water to the house of every citizen.

The introduction of evening schools for men and women is a very fine illustration of the determination of the New Englander to educate the citizen thoroughly, without any antecedent provision made by the theorists. In a very fine article in the constitution of Massachusetts, the legislatures and magistrates are directed to encourage all "public schools" and "grammar schools" in the towns. Under this direction has grown up the system of public instruction in Massachusetts, which goes so far that compulsory education is virtually enforced, and it is very difficult for a boy or girl to slip by the age of sixteen, without having been at least taught to read and

write, and without having learned something of the rudiments of arithmetic, at the public charge. If the child were born in Massachusetts, it would probably be impossible for it to escape that education. But the people of Massachusetts have not chosen to stop here; they have authorized the towns to open evening schools for the instruction of men and women. This instruction is carried far beyond the elementary training of reading, writing, and arithmetic; it covers every branch of education necessary for admission to the universities. More than one instance could be cited in which young men or young women have prepared themselves for the universities in the evening schools maintained by the commonwealth. For this provision, sensible, intelligent and very important in the education of the citizen, no direct provision whatever is made by the constitution; such schools do not fall in the least under the definition which would have been given by John Adams of "public schools" or of "grammar schools." He meant simply schools for children, and the words "public" and "grammar" had a specific meaning at his time. It is by a development or growth of the public intelligence that the commonwealth now educates men and women, where in those days it only educated children. The government is perfectly right in thus extending the range of its work, and it is interesting to see that such power exists in our government that it can assume such an office without any preliminary discussion of the great principle involved. The simple truth is that the legislatures of that time saw the importance of the duty given them, and they made statutes which met that duty, under the general principle that they were to make the best arrangements for the welfare of the commonwealth.

Fortified by an experience so satisfactory in the past, it is for all public-spirited men in the present to arrange and to carry forward our systems, so that every citizen of this nation may understand the responsibilities which are thrown upon him,

and may intelligently discharge them. It may be as a private man that he will be called upon to serve the state, it may be as a voter; but whether he do this as a private man or as a voter, this is certain,—that the state cannot afford to neglect him, or to consider any individual unworthy of its care. Especially in the relief of poverty and the prevention of pauperism, the central objects to which the publication of this journal is devoted, will it appear that good citizenship must be maintained, and that the standard must be kept high.

THE ORIGIN OF SCIENTIFIC CHARITY IN HAMBURG.

BY REV. J. H. CROOKER.

PRELIMINARY STEPS.

ABOUT the close of the first decade of the eighteenth century, a very severe plague raged in Hamburg, the wealthiest of the four Free Cities and the intellectual center at that time of Northern Germany. To overcome this evil a Sanitary Association was formed; and the very first lesson which its members learned was the need of a radical reform in the management of the poor-relief. Hamburg was over-run with vagrants and beggars, attracted by the well known liberality of its many rich men. But the care of the poor was at this time, as generally in other parts of continental Europe, in the hands of the church. And this care, as a rule, was neither wise nor ample. In each church there was a poor-box, but the funds there collected were often diverted towards purely ecclesiastical purposes; while, when given to the poor, they were distributed indiscriminately in such a way as to foster rather than repress beggary.

Spurred to action by the deepening sense of the neces-

sity of a re-organization of the system of public charities, created by the experience of the Sanitary Association, and convinced that this work ought to be carried forward by secular agencies, a step forward was taken by certain public-spirited citizens, under the lead of Syndic Sillem, who, in 1711, created an institution for poor-relief (Armenanstalt). This was a department of the Sanitary Association, composed of Burgomasters, each of whom was assigned to one of the numerous districts into which the city was divided for the better care of the poor, and it was made the duty of each member of the institution to inspect the condition of all destitute persons in his district.* Here was the origin of that important policy known as the *personal supervision of the poor*. The central principle of this policy is that superior men should strive, by friendly and efficient helpfulness, to cure, rather than merely palliate, the evils of pauperism. The essential element of scientific charity is that *immediate attention be given at the critical moment*, and that the care be both wise and friendly. But the machinery devised at this time to carry out this policy was too imperfect to accomplish any great reform. Still a beginning had been made; and when the Sanitary Association disbanded, in 1714, a new institution with revised regulations was organized, which issued mandates against beggary and almsgiving, and built a workhouse where able-bodied paupers were employed, and also a hospital which cared for the sick poor. About this time, in order to accomplish something toward the prevention of pauperism, yarn-spinning was provided for the better class of semi-paupers, who were allowed to work in their own homes under the direction of a special superintendent. In the year 1725, the number of poor under the care of each district visitor was limited to twenty-five. Some good was accomplished in this way; but public sentiment was not yet sufficiently educated to make the system successful, and the proper machinery had not yet been devised

* Dr. Von Melle, Die Entwicklung des öffentlichen Armenwesens in Hamburg. Hamburg: 1883.

for the perfect application of the great principle discovered, so that the disease spread rather than declined; and for a generation this institution languished, and the poor of Hamburg increased in number and became more wretched. However, two important steps had been taken toward a solution of the problem. It was seen that poor-relief must be administered by some *centralized secular organization*; and the policy of *personal supervision* was put in operation, though very imperfectly.

That great humanitarian movement which spread over Europe during the last half of the eighteenth century, and which John Morley describes as an "undivided love of our fellows, steadfast faith in human nature, steadfast search after justice, and firm aspiration toward improvement"—that movement made itself felt especially in Hamburg. And there, in 1765, a Patriotic Society was formed for the purpose of replacing old formalities with new institutions, expressive of the new scientific and humane spirit of the time.* This society was composed of prominent merchants, lawyers and literary men: those who brought lustre and renown to the city. Its president was Prof. J. G. Busch, and its intellectual leader for a time was Prof. H. S. Reimarus, whose "Fragments" Lessing made immortal.

In the Patriotic Society, Prof. Busch started the discussion respecting poor-relief, and the first result of this awakened interest was the organization of an institution for the care of the sick poor. Also, very soon, the humane spirit, thus cultivated, led many to visit the poor in a friendly spirit, that they might make careful investigations into their condition. And the farther these humane and public-spirited men investigated, the more clearly they saw that in order to uproot the causes of pauperism and help the poor permanently, some new methods of work must be established. It is important to remember that in this way, by an experience of several years,

* Dr. Von Melle, *Die Entwicklung*, etc., p. 64.

a large body of prominent citizens were both interested in the problem of pauperism and somewhat trained in actual work among the poor, before any new organization was effected.

This experience and its lessons Prof. Busch set forth in a popular work, published in 1786, which was widely read.

As he traced the history of the management of the poor-relief from the Reformation up to his time, he pointed out its grave defects, while he also gave many hints respecting its improvement. What he especially urged was that the care of the poor must be undertaken by the very best citizens who could and would devote considerable time and all their wisdom to the great task not simply of relieving but of preventing misery. He skilfully put his finger on the great difficulty which besets all such work in these words: "I know well that it is enough to tell many just this fact: *It takes pains*, in order to relieve them of all serious thoughts of a fundamental improvement in our system of charity. But we must say this; and it is better that all recognize the fact than that they should still carelessly think that it is a simple matter, and amounts only to enforcing the old regulations in order to relieve the city at once of so great an evil."* Prof. Busch clearly saw the magnitude of the problem, while he understood perfectly that nothing can be done unless many competent persons consecrate themselves to the ministry of the poor.

A great deal of public interest was aroused by Prof. Busch's book, and also by these investigations into the condition of the poor, made by prominent citizens and published throughout Hamburg, as has been described. Here it is of interest to note that just as the great reforms and philanthropies of the first half of this century in New England sprang from that intellectual and spiritual quickening known as "Transcendentalism," so the reform in the management of the poor in Hamburg grew directly out of that intellectual

* Dr. Von Melle, *Die Entwicklung*, etc., p. 67.

movement which was there led by men like Busch, Klopstock, Reimaras and Lessing. This means that great men must always go before mere machinery; and that the source of true reforms is not mere sentimentality but a deeper intellectual life.

THE HAMBURG SYSTEM OF 1788.

In 1787, members of the Patriotic Society, in connection with prominent officials of the city, went to work to re-organize the system of poor-relief; and what they did was to create an institution, developed from the germinal principle of *personal supervision by districts*, set forth in 1711, but fashioned by experience to cope with the terrible evils at hand more successfully than any of the former methods. In the formation of this institution, Prof. Busch apparently furnished the personal leadership and enthusiasm, while a leading Hamburg merchant, Von Voght, furnished the organizing genius and administrative ability. The principles upon which they worked were these:

(1.) To create a central bureau to supervise all work done for the poor and to bring all charitable agencies under one management in order to prevent "overlapping," and also to put a stop to indiscriminate almsgiving.

(2.) To subdivide the city into small districts, in each of which a competent citizen should personally investigate the condition of all paupers and semi-paupers, that the exact needs of all might be known, that the deserving might be discovered and the undeserving rebuked, and that no more relief should be given than what was absolutely necessary.

(3.) To remove the causes of distress and pauperism by compelling the able-bodied to work, by making the homes of the poor more healthy, by providing work for the unemployed, and by giving the children of the destitute an industrial training, that they might grow up self-dependent citizens.

These principles were put into operation in the following manner: What may be called an Executive Board stood at the head, composed of five councilmen of the city, ten super-

visitors of the poor, chosen from the citizens at large, and the heads of various departments such as the church almoners, the director of the workhouse, and the superintendent of the hospital. Those not *ex officio* members of the board held office during good behavior or until they asked for release. This Executive Board had general management of all the charities of the city; it decided upon the disposition of all poor-relief funds; and it made the rules and regulations which governed the conduct of those engaged in the friendly visitation of the poor.

Below this board, in immediate contact with the destitute population of the community, stood the district overseers or visitors of the poor, of whom there were three in each of the sixty districts of the city, which then contained about 110,000 people. There were, therefore, *one hundred and eighty* district overseers in Hamburg, so situated that all would have under their care about an equal number of poor. The three overseers in each district worked together, and still each took especial care of his own group of needy people. These overseers, or district visitors, who labored without pay, served for terms of three years, and were generally kept in office until they asked to be relieved. Von Voght's remark at this point is interesting: "The number of wealthy and respectable men who offered themselves for the severe task they were to undergo, will forever furnish a bright page in the annals of civic virtue in Hamburg."*

The means of communication between the Executive Board and these overseers was arranged in the following manner: The sixty districts into which the city was divided were grouped together into ten precincts, there being six districts or eighteen overseers in each. At the head of the work in each precinct presided one of the ten citizen-supervisors, who

* Account of the Management of the Poor in Hamburg between the years 1788 and 1794. A letter to some Friends of the Poor in Great Britain. By Baron Von Voght. London: 1796. Reprinted in 1817. Also, The Pamphleteer, Vol. XI., London: 1818.

were members of the Executive Board. So that the district visitor came into immediate contact with the poor, and reported their condition to the precinct superintendent or citizen-supervisor, who, with the report before him, ordinarily decided what course should be taken; but in complicated cases he referred the report to the Executive Board and awaited its decision. The precinct superintendent served as a *tribunal of charity* and as a *medium of communication* between the overseer and the Executive Board.

Each of these overseers or district visitors was required to keep himself thoroughly informed respecting the condition of the poor under his care, of whom he must keep a complete list. He was obliged to work according to certain printed instructions, which, among other things, directed him to determine the sanitary condition of the dwellings occupied by the poor; the amount of rent charged and the sum due; the number, age, sex, physical condition, education and employment of the children; the character of the clothing and household utensils of the family; the source of support; the relatives and their ability to render assistance; the moral character and former habits of the parents; and, in fact, everything that enters into the personal history and description of such individual. And the overseer must go beyond the mere statements of the poor themselves and exhaust every source of information respecting them; because it is a melancholy fact, recorded with emphasis by Von Voght, *that comparatively few answers given by the needy are sincere*. The information thus collected respecting each case, the overseer put into a written report, which, after making a copy for his own use in the future, he sent to that one of the ten citizen-supervisors in whose precinct he labored, and to whom he was directly responsible. And to this report he appended his own recommendations respecting the relief or work needed, the clothes to be allowed, and the school tickets wanted.

With this report of the district visitor before him, the citizen-supervisor, or superintendent of the precinct, decided

what allowance should be granted or what other course should be taken; for it was even then understood that *the person who determines the relief given must not be the person who comes into immediate association with the poor*; though in cases of emergency, any one of the one hundred and eighty overseers might give assistance, but only for the time being. The decision of his superior, which was likely to be in the line of his own suggestions, the overseer carried into operation and reported the results. But these citizen-supervisors at the head of the work in each precinct were obliged in their decisions to follow certain established principles, and prominent among them Von Voght places these: (1.) "*To prevent any man from receiving a shilling which he was able to earn for himself.*" (2.) "*It was our determined principle to reduce the support given lower than what any industrious man or woman in such circumstances could earn; for if the manner in which relief is given is not a spur to industry, it becomes undoubtedly a premium to sloth and profligacy.*"* This is a rule of action which is not likely ever to be improved: The only way to prevent pauperism is to make a life of idleness less desirable than a life of industry.

It was evident that in order to carry out these wise principles, something more was needed than these personal visitations and weekly allowances, so that among other agencies the following auxiliary institutions were created:

1. A flax-yarn spinners' society was established to afford employment for those out of work; and this kind of work was chosen because the most unskilled could do something at it. All needy persons who received for any work which they were doing less than a bare living support were here offered work at 1s. 6d. a week, the sum upon which it was found that many poor did live with reasonable comfort. Here also paupers were taught the trade and dismissed at the end of three months with a spinning wheel and a pound of flax, and in

* Management of the Poor in Hamburg.

this way many were made self-supporting. Of the results of this experiment, Von Voght said: "After three years, *two thousand poor*, who at the time they entered the school could do nothing at all, did earn from 18*d.* to 20*d.* a week, at such time and at such hours as were formerly quite lost to them; and the din of industry was heard where sloth or riot had inhabited before." But the managers of the institution came in contact with another class of poor as unwilling to work as modern tramps; for it is recorded that out of two hundred and seventy-six who in a certain period applied for an allowance, because they could find nothing to do, only forty accepted the work offered! In the new system of poor-relief, the principle was everywhere kept in view: Help every man to help himself; make relief dependent upon willingness to work, if able; and in this way preserve the self-respect of the poor, and uproot the causes of pauperism. It is an interesting fact that everything given to the poor was considered a loan, and all clothing, bedding, and tools were marked with the stamp of the institution, so that they could not be sold or pawned, while they could be taken away if the poor proved themselves unworthy. Very little money was given to any, except for work done, and *under no circumstances was a shilling given to the intemperate.*

2. As disease is one of the greatest burdens of the poor and one of the largest causes of pauperism, a hospital was provided for incurables and the aged infirm, who were manifestly helpless; while a medical commission composed of surgeons, physicians, nurses, and druggists was created to oversee the sanitary condition of the poor, to decide whether certain persons should be exempt from work, to treat the absolutely destitute free, and the common poor at reduced rates, *to nurse the deserving in their own homes that recovery might be as rapid as possible—for health is the poor man's capital*—and to furnish medicines under certain restrictions at cost prices. The aim was to prevent as much sickness as possible, and to restore the sick as soon as possible to his

work, for just this point often determines the upward or downward course of a family or an individual.

3. Especial attention was given to the children, for it was believed that among them the chief work for the prevention of pauperism must be done. To use the words of Von Voght: "*The most effectual means of preventing misery is the better education of the children.*" Families were kept together, if possible, by making small allowances for the care of young children; but if the ignorance or drunkenness of the parents endangered their welfare, the children under six years of age were boarded out, "in the houses of the better sort of poor," upon the theory, confirmed by all subsequent experience, that a reasonably good family is vastly better for a child than even a well managed institution. In every district, a warm room was prepared and furnished with bread and milk, "where such parents as go out to work may deposit their children during the day, and thus prevent any obstacle to their own industry, or that of their elder children." *Here were day nurseries a hundred years ago!* Reliance, however, was placed chiefly upon the free schools which were provided upon a large scale for children between the ages of six and sixteen. Every poor family was compelled to send all children within these ages to these schools, where they labored *two-thirds* of the time and studied the elementary branches *one-third* of the time. And wiser words than these from Von Voght can nowhere be found: "We determined, and this is the second hinge upon which the institution turns, that to no family any relief should be allowed for a child past six years; but that this child, being sent to school, should receive, not only the payment for his work, but also an allowance in the compound ratio of his attendance at school, his behavior, and his application to work And children became accustomed to look from their infancy upon the means of subsistence as the recompense of labor, or at least of exertion." Thus, even as long ago as 1787, resort was made to *industrial training* as the great prevention of pauperism.

And we are told that in these schools special care was taken to develop the *judgment* as well as the *memory* of the child.* Sunday Schools were established for those who could not attend the week-day schools; the suggestion having come, it is recorded, from England, and in these Sunday Schools the instruction was similar to that which we have already described.

As has already been said, all the charitable agencies of the city were brought into connection with the Executive Board of the institution or under its control, in order that there might be no "overlapping"; or, to use their own words, that no person should receive "two supports."† And yet, Dr. Von Melle tells us that the managers of the Hamburg Institution have found it difficult to secure the hearty co-operation of some of the many private charitable foundations which abound in that city. *They refuse to submit to the directions of the central office.* And just so far as these private charities persist in going their own way, contrary to the directions of the general institution, to that extent has the institution been crippled and the evils of pauperism been fostered. This is the great obstacle in the way of every charity organization to-day: the unwillingness of private corporations, *especially churches*, to submit to supervision and direction. *But no system for the care of the poor and the suppression of pauperism can be successful unless every individual and church co-operates loyally with the central office.* The importance of this fact, so well-known to competent workers, *the public must learn, but as yet it has not generally been learned.*

The funds of the Hamburg Institution came from the following sources:

- (a.) Certain public taxes.
- (b.) One-half of what was collected in the church poor-boxes.

* Dr. Von Melle, *Die Entwicklung*, etc., p. 81.

† Dr. Von Melle, *Die Entwicklung*, etc., p. 79.

(c.) A subscription taken up annually by prominent citizens among their neighbors.

(d.) Weekly collections taken by the district visitors from house to house among those who did not make annual subscriptions.

(e.) The contents of 3000 poor-boxes kept in different families "in order that their children or their servants may have an opportunity of indulging their pity; and where, in the midst of conviviality, many a collection is made for the poor." Ah, wise indeed thus to educate the young in benevolence! *Were these the first juvenile Lend-a-Hand Clubs?* The amount annually spent by the institution during the first ten years of its existence was \$70,000,00, of which only \$2000 was used for operating expenses.

Now, after all these details of this new system of poor-relief (Armenanstalt) had been carefully matured, it was inaugurated in the fall of 1788, by the publication and wide circulation of bulletins or circulars of information and instruction, which were put by the thousands into the hands of the general public, the attention of both the poor and the benevolent being especially called to the new organization. These circulars, besides describing carefully the whole system, gave the names and street numbers of all the overseers or district visitors and the limits of the district within which each was to work. And especial prominence was given to three things:

(1.) In them was printed the newly enacted law *forbidding almsgiving* at the door or on the street under penalty of a fine of two pounds.

(2.) Through them the poor were informed that henceforth every needy person would be given immediate assistance on application, or work if that was wanted; while every one able to work at all would be compelled to do so.

(3.) By them the general public were requested to report all cases of distress to the proper overseer, and also to make known any instances where the unworthy poor were receiving more aid than was necessary. The care taken to

spread these circulars shows that the managers clearly saw that a thoroughly educated public opinion was needed to make their work a success. And from the beginning of their labors they made, twice a year, full reports of their methods and results, which were not only circulated in Hamburg, but sent broadcast over Europe, producing results which will presently be described.

During the very first years of the existence of this institution, three important agencies were added:

(1.) Free lodging houses were provided for transients, who, after having been given a thorough sanitary inspection, were at the end of three days sent out of the city or compelled to work.

(2.) In 1797 a special supervisor was appointed to secure as far as possible *improved dwellings for the poor*; and to aid his work in this direction a "loan-fund" was created from which the poor could borrow money without interest to be used in building houses, and to be paid back in small sums. The managers of the fund, to accommodate the poor, met on Sundays to confer with applicants, feeling doubtless that no more religious use could be made of the day than such work for the poor.

(3.) In 1801 an infant school was opened for the care and instruction of the very young children of the poor, similar in object to our Free Kindergartens, though different in details.*

RESULTS AND PRESENT CONDITION.

At the end of thirteen years, in 1801, the results accomplished by this system of poor-relief in Hamburg, were these:

Beggary had been completely exterminated; a vast amount of terrible wretchedness had been relieved and much more prevented; many poor had been furnished work, and many had been taught a trade and made self-dependent; while in the free schools "gentle means and perseverance got

* Dr. Von Melle, *Entwicklung*, etc., Chap. VIII.

at last the better of a great part of the vices that grow in children who are trained up to beggary.”* In 1788 there were 5166 paupers in a terrible condition; in 1801 there were only 2689, and these were in a comfortable condition. In 1788 there were 2225 child-paupers; in 1801 there were only 400 child-paupers, and they were being cared for in homes or hospitals, or were being trained in schools. And the amount of money spent annually to give the poor this better care was practically not near as large as the sum really thrown away before 1788. These were surely surprising and gratifying results. Here we may say that the experience of the hundred years since that date has abundantly illustrated the wisdom of every leading principle applied in the Hamburg system, while more recent experiments have hardly made any important additions to the philosophy or methods of poor-relief there put in operation. The original Hamburg system of 1788 contained all the essential principles and methods of that scientific poor-relief, by which alone the workers of today are able to produce good results. And yet, surprising to relate, no references to this institution can be found in the literature of reform recently written in the English language.

In the stormy times from 1801 to 1825 this work was often interrupted, and pauperism gained a new foothold in Hamburg. At length, the municipality was obliged to assume the entire expense of the establishment. But Dr. Von Melle tells us that while certain minor changes have been made, the system has not been revolutionized, while the original regulations are in the main still in force.† The eminent Dr. Carl Petersen, of the Office of Foreign Affairs in Hamburg, testifies to the success of the institution in a recent letter in which he writes (Aug. 3, 1888): “There is now in preparation a scheme contemplating a change in the poor-laws, which proposes especially to limit as far as practicable the number of

* Von Voght, Management of the Poor in Hamburg.

† See Appendix in Die Entwicklung, etc.

needy persons under the care of each individual overseer; an object, however, not easily attainable, for the reason that it would be difficult to secure the increased number of qualified overseers of the poor (or district visitors) which such a change would necessitate." In these words is designated the root of the greatest difficulty in all endeavors to improve the condition of the poor: *enough competent and consecrated persons to do the work*. It is not only their difficulty, but ours as well.

Whatever system we may create or whatever methods we may adopt, our success in dealing with the tremendous problem of poverty will depend primarily upon the extent to which the general public can be educated to hold correct ideas upon the subject of poor-relief and upon the number and fidelity of the workers to whose hands the interests of charity are committed.

[Concluded in our next number.]

BREAD AND CAKE: OR, THE SERGEANT'S DAUGHTER.

MISS S. H. PALFREY.

[CONCLUDED.]

Not long after this incident the promised little niece came. Mrs. Freeman soon satisfied herself that she was most fortunate in having secured such a tender and careful attendant for the child, at times when she could not keep it with her. Little Alice proved to be well-trained and engaging, and she and Nelly fell in love with each other at first sight, being the only young things about the establishment. In amusing and playing with her little charge, the older girl regained much of her lost glee; laughed her gentle, merry,

gurgling laugh again, and even taught her some of the pretty songs she used to sing with Bob and Sammy, adding a soft, sweet second to them with her full, fresh treble voice. The night, without Sammy, had been her loneliest and saddest times, and she was much comforted by being desired to come down from her attic to sleep in the nursery-bed beside Alice's crib.

Mr. Freeman, though, except towards his wife and her little guest, he seemed a somewhat hard, dry man, was never positively unkind, and was very little in Nelly's way. Nelly's chief perplexities were with her colleague. The worthy Sally did not shine as was hoped of her in her new companionship. She was disappointed not to have a more elderly partner, and was sure "that there child would be more trouble to train than she was wuth." Being a just woman in the main, she could not long maintain this view. But she missed her old crony still, and was stiff and chilling. This Nelly, after her wont, made the best of. But she was sure that Sally was losing her memory, and that she was by no means always pleased to be helped to remember. She had an awkward way of forgetting to ask for the change when she paid a bill, and, afterwards, what she had done with it or whether it had been given her at all. Then at night, somewhat to Nelly's anxiety, she repeatedly found some important door unlocked or unbolted. Sally meant to be fidelity itself, and to have any practical failure in her duty, however unintentional, pointed out to her, was more than she could bear. She had always been entrusted with the shutting up of the lower part of the house at night, and would make over this charge to no one else. Nelly doubted whether she ought to speak further of the matter. She did not wish to tell tales, or to disturb Mrs. Freeman, who had lately been pronounced by her physician to be suffering from "nervous prostration." She comforted herself in a measure by considering how little it was the custom to lock either back or front doors in the country, and, whenever she could do so unob-

served, she went the rounds after Sally. But the poor old soul, with all her good qualities, was jealous of the amiable and clever girl's growing credit in the establishment. It needs a double portion of God's grace to enable any one to say with an earnestly resigned loyalty, "He [or she] must increase, but I must decrease." She soon saw what Nelly was after, and henceforth took care to send her to bed before her.

"Thank 'e, my dear; but I've minded my own businesses this forty years, pooty much to Mis' Freeman's satisfaction, without no great help from no young folks, an' I guess I ain't quite *souperannooated* yet; thank ye kindly all the same. You'd better go right off to retire. Early to bed an' early to rise, is what folks used to tell me when I was your age. I guess there won't be no more mistakes made shuttin' up this house, an' what there is, I'll take the credit on."

In the autumn Alice went home, and Nelly returned to sleep in her attic. The place still seemed strange to her. She missed the child, and, contrary to her healthy custom, lay awake long. At last she thought she heard some slight stirring in the house, but she knew that Mr. Freeman sometimes rose in the night to get something for his wife. She tried to listen, but, being by this time very drowsy, fell asleep, thinking herself still on the watch, and dreamed happily of Alice. She thought that she was lying in the nursery, and that the dear little girl, as she sometimes used to do, nestled in her crib, climbed over to her, and, half in fondness and half in fun, clasped her round the neck so tightly that she had gently to unloose the tiny arms and playfully to protest, "But don't quite strangle Nelly, my darling!" She tried to do so now. But one hand stronger, larger, and rougher than Alice's, seemed to be at her throat, and another over her mouth. She thought it was a nightmare, but she found it was a burglar. When, by the light of a dark lantern set down behind him, he saw her awake, he said, —

"There, don't scream! If ye commence to make a row,

I'll choke ye dead in less than half a shake. You jest keep yer mouth shut an' hear what I've got to say; an' I'll give ye all the air ye want to breathe through yer little snout. An' don't ye be a mite scared. I ain't a-goin' to do ye a mite o' harm; not if you'll be reas'nable, I ain't. I'm only a gentleman in redoooced circumstances, that's called in for Freeman's silver, an' when I've got that, an' his money, an' any watches an' rings an' sech of his wife's, I'll jest make myself scarce, you bet, without stoppin' for nobody."

"What can I do?" gasped Nelly.

"You can jest lay still till I tell ye. What's yer name?"

"Ellen Bliss."

"Pretty name. Wall, Ellen, you've jest got to step down with me now to Freeman's door, an' I'll knock. Then when he says, 'Who's thar?' you say, 'It's me, Ellen Bliss. I'm very sick. Open the door.' That's all I want o' you."

"But I couldn't say it. It would be a lie."

"Gammon, you've got to say it! Come now, me dear, your mistress tells ye to say she's out when she don't want to see folks, don't she?"

"No, she does not; and if she did, I couldn't say it. Mrs. Freeman is sick. A fright might kill her. Do, for pity's sake, go away before she hears you."

"Now, I tell ye what it is. I hain't got the time for much more o' this. I've come for that thar silver, an' I ain't a-goin' away without that thar silver, peaceable if I can, forcible if I must. If you don't hear to reason, quick step, short metre, thar'll be somebody dead in this house afore the clock strikes two."

"Oh, have mercy! Don't try to drive an orphan girl astray! Think of your mother."

"Look here now! I tell ye again oncet for all, no Sabbath School book ain't a-goin' down with me. Ye're git me mad. Tryin' to come over me with my mother, indeed! I guess she an' me has much of a muchness. Anyhow, I hain't had much of the honor of her acquaintance sence she

dumped me down by myself, a little new-born, shiverin', blue an' purple bundle o' squalls, done up in a old ragged shawl, one Christmas Eve, for a pretty present on somebody's doorstep. Now, for the last time of askin', will ye come along quiet an' reasonable, an' do as I tells ye? Or will ye lay here a corpse, an' leave me to manage my own business, by foul means, if fair won't do? I've got a friend outside that ain't quite as soft an' silly as I be, an' won't stick at trifles."

"I must do the best I can," said Nelly to herself. He thought it was to him. Dizzy and panting, with the loathed, rough hand still at her throat, she rose as well as she could, drawing up the broad blanket around her as she did so.

He even helped to wind it about her, so snugly that she could hardly walk, and fastened it down over all her limbs with pins which he took from the lapel of his coat, saying, "Thar, that's right. I don't want ye to take cold. I'll be as good to ye as ever I can."

Tottering along slowly, partly from her bonds and her terror, and partly in order to gain even a few seconds reprieve, she passed over the long stairways and passages as if in a horrid dream, nearer and ever nearer to Mr. Freeman's door. While, as if to a drowning person, her whole life seemed to come up around her in a wild phantasmagoria of past, present and future, she, in an agony of consternation and bewilderment, asked herself what was "the best" that she could do. Questions flashed through her brain like lightning. Should she give, at all hazards, one shriek of warning at the threshold? What would come of that? Her life thrown away, perhaps for nothing? Could she be sure of making the sleepers understand? How the boys would cry! Who could ever take her place with them? What if a man like Mr. Freeman did lose part of his property? Had she ever bargained to save it for him at the risk of her life? Would not it be really best, on the whole, that she should do as she was told?

But, at the foot of the last stairway, a breenth scented with

tobacco from the villain at her side seemed to breathe upon her her father's words: "Is it brave or cowardly, faithful or unfaithful, the truth or a lie?" He had faced death in the war, and thought of his young wife and faced it still, and done his duty, and God had taken care of him; and, if she did hers, God, in this world or the other, would take care of her. "Lead us not into temptation, but deliver us from evil," she prayed in her heart, drawing nearer and ever nearer along the last passage.

A thought suddenly came to her. In the passage opposite Mr. Freeman's door was a set of electric bells. They were seldom used by any one but himself, as he was afraid "the women would put them out of order;" and they had never been explained to her. But she knew in general that they communicated with various offices, some of which might be open at night. If she could only reach them! She could not so much as lift a hand. The ruffian still had her by the throat, in his power. Could she strike some of them in any way? He would see what she had been at. No matter. She moved more firmly and willingly along. "That is Mr. Freeman's door, one of those on the right," she murmured.

"Which one?" returned he, turning away from the bells and relaxing his hold somewhat, as he stooped to set down his lantern.

Dash, rush, push! She had suddenly wrenched herself free, and thrown her whole shoulder with all her might against the little row of pegs. He caught her again, turned the lantern, saw the bells, clenched his clutch like a rat-trap over her wind-pipe, struck her over the head with a sand-club, lowered her softly to the floor, and was gone.

"What *was* that?" said Mrs. Freeman.

"As usual, nothing, I'm inclined to think," answered her husband in a sleepy voice. "What did you think it was?"

"Such a strange sort of rustling noise, just outside of the door. I could hardly tell what it did sound like, it made my heart beat so."

"I'll look, if you wish," said he good-humoredly, getting up.

"Thank you, dear; but, oh, don't open the door!"

"I can't see very much through the key-hole," returned he, laughing; "and everything is perfectly still now, at any rate. Come, my dear, lie still and try to go to sleep again, —unless you'll let me mix you some bromide?"

"O no, thank you; don't let me disturb you any more. I dare say it was only one of these unaccountable fancies of mine." "I'm in a fair way to become a regular nuisance," thought she, "to myself and everybody else."

So he went to sleep, and she resolutely lay still; though in the course of about ten minutes, which seemed to her twenty, she thought she heard a fall in the cellar, a carriage driving to the house and stopping, a fire-engine rumbling and raging down the street, a knock at the back door, a ring at the front door, and old Sally groping and hurrying down stairs. (By that time she was so suffocated and confused by the beating of her heart that she never could remember which noise came first.) And then Sally came scrambling back again, with a man's step and voice behind hers, and thumped on the door, with a cry of "Mr. Freeman, Mr. Freeman, the injines has come; an' they say you've rung 'em up to a fire in this house, an' I can't find it nowheres, an'—goodness, gracious! What's come over Nelly?"

Mr. Freeman sprang up again, and threw open the door this time; and his wife, getting into her dressing-gown and slippers and peeping over his shoulder, saw an errand boy from his ware-house, a hackman, a fireman and two policemen, one of whom was raising Nelly, whose sweet, pale face fell back with closed eyes over his shoulder, and the other looking her over.

"See here," cried he, pointing to her throat; "here's been foul play—burglars—it ain't no fire. She rung all the bells at a venture, I guess, an' they punished her. Captain Duckworth, you can take your injines back again till the next

time. Mr. Freeman, you'd better ring once more to our office, an' see that all the outer doors is locked, an' take the keys out on 'em, while we s'arch this house. You, young man, run for a doctor, an' tell him it's urgent. An' you, old lady (to Sally), git this young one on to a bed, an' see ef you can't fetch her to. Shall we carry her for you, mum?" to Mrs. Freeman.

"In here," answered she, opening the nursery door.

Mrs. Freeman, Sally, and presently the doctor, worked over Nelly.

Meanwhile the doors and windows were watched on the outside of the house by a re-enforcement of police, and search made within. On the cellar floor was an overturned dark lantern; and behind the foot of the stairs was soon spied, crouched up in a heap, an ill-looking fellow, with a broken leg. When he saw an officer on one side he shrank lamely to the other. When he saw one there, too, he surrendered at discretion, perhaps to save himself more pain. He had as many dialects as a cat-bird; he became suddenly Irish:

"Gintlemin," whined he, in a beggarly tone, "for the love o' God help a poor crayther that's met with a bad accidint. It's a sthranger in the city, I am, indade, gintlemin, a-lookin' for honest imploymint; an', findin' the airy-door ajar, I jist walked into it, innocint-like, a-thinkin' it would be me hotel; an', findin' me error, an' fearin' to intrude, I was jist a-thryin' to make me ways out agin, whin I jist walked down these here blasted—I beg pardon, I manes blessed—stairs head foremost. Och, the agony!"

They reached him, in spite of his cries and protestations, and found upon him a full set of house-breakers' tools.

"Look here," said they, one of them holding up a "billy," and another a pair of "centre-bits," "it *was* ruther a mistake for a innocent stranger to bring these here kind o' carpenter' stools with him, wa'n't it now?"

They carried him up stairs without more ado, not telling him where or why, in hopes of getting him "identified."

Nelly still lay senseless and death-like, and the doctor was looking very grave. They held the man suddenly up before her.

"Good Lord," exclaimed he, taken by surprise, "you don't mean to tell me, now, I've killed her!"

Nelly started up on her bed, as if at an electric shock.

"Oh, there he is again!" cried she, hoarsely. "Oh, take him off! Take him off!" and she burst into tears.

"Don't be scared," said one of the officers, "we've got him all right, and handcuffed. Look at him; can ye swear to him?"

"No," sobbed she, "I don't think I can. I scarcely saw his face at all, and he said there was another. And if I die, I don't want him to be killed—only reformed; but, oh, lock him up safe, where he can't do such dreadful things; and never let him out again till he's really sorry."

"It don't much signify," said one of the officers to Mr. Freeman, "except as a matter of curiosity. You heard what he said; we can all swear to that. The case is clear enough. We've got enough against him, too, without that. He's an old one."

"I'm sorry now," said the man; "I didn't want to hurt ye, ye know—on'y to git off clear. She's come to, an' she'll be all right soon, won't she?" to the doctor.

"I hope so," said the doctor.

"Well, it's all up with me, anyhow," groaned the man; "an' I don't car' if I makes a clean breast on it. It won't hurt me much, an' it may be some satisfaction to her. I just wanted her to go to your chamber-door an' say she was sick, and git ye to open it. I'm a man o' peace, an' I thought it would save trouble all 'round; but I couldn't git her to see it in that light, it seems; an' then I jest had to quiet her a little to keep her from raisin' no more alarm; an' so here's the end on it. I don't b'ar no malice, an' I hope she don't."

"No, I don't," gasped Nelly; "but, oh, take him away! softly, if he's hurt: but, oh, do please take him away!"

"Take him away directly," said the doctor; "this won't do at all. This room must be cleared. I must insist on perfect quiet for the patient, in body and mind."

The room was cleared, but it was not so easy to secure quiet for Nelly's mind or body either, for several days. Her throat was inflamed within, and there was also danger of brain-fever. Every night she was delirious and could hardly be kept in bed. Sometimes she struggled to get away from the burglar, who, she thought, was choking her; and sometimes she wanted to "run home to see father and mother and the boys. Where are they all? Why can't they come? Shan't I ever see any of them again? Oh, all strangers, strangers, strangers! Let me go! Let me go!" Then she would repeat her inward debate over and over again: "What ought I to do? What can I do? If I called, could I make Mr. Freeman understand? Won't he open the door just the same? Would he stop for his pistol? He says it's 'only a financial relation.' Why need I die for him? At any rate, I can't cheat him. Oh, poor, good, kind Mrs. Freeman, won't she be frightened to death? I'll scream once, Murder, if I die for it. The man will kill me. How the boys will cry! Father would be faithful and true and brave if he died for it. The bells! I can't lift a hand. Could I strike them with my head or my shoulder?"

However, when the "trained nurse" tried in vain to soothe and quiet her, and Mrs. Freeman heard and came in to sit by her and bathe her head, the poor little thing's habit of respectful attachment to her mistress generally came to her aid, and she evidently tried to recollect and compose herself. When in her right mind, no one could be more patient, submissive, or careful to avoid giving trouble. She would then lie hour by hour in silence, with her face turned to the wall; but the nurse, leaning softly over her, often saw that she was not asleep, but that the tears were stealing down her cheeks.

"Is anything the matter, dear? Are you in pain?"

"O no, — very little, — and I shouldn't cry about that, if I was. It's not being quite strong yet, I think. I never was a cry-baby when I was well."

In the meanwhile, Mr. Freeman used to "be told about her" every evening when he came home, and often to be drawn by his wife to see and hear her through the crack of the nursery-door. He perhaps found it difficult to take an altogether satisfactory "financial" view of the situation.

"How are we to pay her?" he said to his wife.

"I am sure I don't see how we ever can."

"Oh, ah! but I don't mean in a sentimental view exactly, but practically. Why, contrary to my habit, as you know, I happened to have a thousand dollars in my pocket-book that night that I drew at the bank in the morning, as the rascals probably knew. That would have been a pretty good windfall for them, not to speak of your heirlooms and plate. You must consider the whole subject for me. We must be perfectly just."

While waiting to "be perfectly just," it was observable that the worthy financier, who usually sent home a generous allowance of fruit, flowers, and other luxuries and delicacies for his wife, sent home a still more generous supply just now. Also after questioning the doctor very particularly about the gentlewoman, as was his wont whenever he met him, he would now call him back to add, —

"Ah, by the by, how is that little servant girl of her's getting along? I wish it fully understood, that no proper expense is to be spared to put her into a perfect condition to earn her own living again. It is no more than her due."

"I should think not, my old friend," said the doctor at last, somewhat *sinapistically*. "Have you considered what the consequences might have been to a peppery, not to say rather plethoric old fellow like you, of finding himself called upon face to face, without ceremony, to give up his keys to a muscular unchristian of a burglar?"

"I wish, sir, as I have already said to Mrs. Freeman,

to give the fullest consideration to everything, or rather to let her do it for me, and to pay for it."

"A wholesome scene you would have had, too, for her to assist at in her present condition. And in her best estate, I suppose you would not call her precisely an Amazon. Good morning."

When all the delusion had passed away, and Nelly was able to sit up in an easy-chair, Mrs. Freeman, repeatedly urged by her husband, who "wanted to have the subject of his mind," approached it with an unwillingness that surprised herself. "You must sound her," he had said, "and find out what would be satisfactory, without, of course, exciting extravagant expectations."

"I only did my duty," answered Nelly. "We were all of us brought up to speak the truth. Mr. Freeman is,—you are—always so kind, I hope you'll excuse me, and won't think it's because I'm not grateful; but I couldn't like to talk about being paid for it. It seems to me as if it would take away all the pleasantness of it. Don't you see ma'am? I beg your pardon, if it isn't respectful; but I never lived out before; and when you're so good to sit and talk to me, it seems as if I could hardly help saying things right out to you, just as if you were my Sunday School teacher. She was a very nice, real lady, too, you know. It was Mrs. Mather."

Mrs. Freeman encouraged Nelly to hope that she was not disrespectful.

The latter went on :

"But there are some things,—oh, one thing that I should be so thankful to have done for me! I have lain there, and thought and thought, and worried about it so much."

"Tell me what, Nelly."

"Perhaps its because I'm not quite strong yet; but I'm so afraid of being called into court as a witness against that horrid man they caught in the cellar. It seems like revenge; and then I've heard that the lawyers sometimes try to puzzle

and bewilder people, and they might me, particularly when my head was a little weak; and I might by accident say something I oughtn't, and remember when it was too late. Oh, Mrs. Freeman, could you, — would Mr. Freeman keep me out of court?"

"Make yourself easy, dear child. We shall do our best for you; and even if you are called upon, when you are fit for it, I am sure your habits of accuracy and truth telling will give you a great advantage over many people."

"And then —"

"What then?"

"There's Billy. Indeed I'm not covetous, and I hate to speak of it when I'm not earning anything, and when I'm such a trouble and expense as it is; but wouldn't it be right, in the circumstances, — for me to go on having my wages or part of them, till the doctor says I may work again?"

"Indeed it would, — not part, but all."

"O, thank you! Then my mind will be easy. Billy grows so fast, and he learns so well, that our minister has sent him to Exeter Academy. He doesn't ask to be fine; nor I to have him; but he has never been used to wearing dirty or ragged clothes; and now I can pay for what is proper for him, and he won't have to feel beggarly and ashamed among other decent boys."

"Is that all, Nelly?"

"All that is necessary. But —"

"What is unnecessary?"

"That man. —"

"I wish you could forget all about him."

"Sometimes I wish I could; but he must be so wretched with his leg cut off (perhaps that will help to keep him out of mischief though), and such a wicked life to look back upon, and such an unhappy life to look forward to, — and *that's* partly owing to me!"

"You surely can't blame yourself for that, Nelly?"

"No; not quite. That would be too silly. But I am

truly sorry for him. He didn't hurt me so much as he did himself; and I should like to have him know somehow that I was going to live and get well, and that I forgave him and prayed that he might repent, and go to heaven when he died. And, out of such good wages as you are so kind as to go on giving me, I really think I might afford, without taking too much from the boys, to send him a little tobacco and a new Testament. They don't ask much for that at the Bible Rooms.

Mrs. Freeman rose with her face turned away, and passed her handkerchief over it. She appeared to be looking out of the window. After a pause, she said,—

"I will see to it at once. I believe I know the chaplain of that prison. Now let nurse help you to the bed, Nelly, and try to stop thinking, as I must too, and rest."

In due time, word came from the chaplain, that the house-breaker, who had hitherto seemed utterly dogged, surly, and reckless of everything but his own sufferings, quite broke down when Nelly's message and gifts were brought him. It then came out that he had not dared to ask about her, but thought she was dead, and that he should be dealt with accordingly. He cried like a child, and begged to be taught to read "her book." He even suggested a visit from her, but that, he was told, her friends could not allow to be so much as mentioned to her. They feared it might present itself to her tender conscience in the light of a duty, though a terrible one, and that her nerves were not yet in a fit state for her to consider such matters.

That day at dinner, Mrs. Freeman told her husband the result of her mission, and added,—

"I think you will have to pay Nelly for us both, in your way, with money, and I, with love. Suppose you put her down, without saying anything about it to her at present, for a share to any amount you think proper in some good safe investment."

Accordingly the name of ELLEN HAVEN BLISS straightway appeared duly registered in the books of the Blankville

office against certain bonds of the Blankville Manufacturing Company guaranteed against liability by special provision.

Next week the nurse was gone, and Nelly dressed herself and was allowed to come down stairs and sit at the window of "the little sewing-room." The second day she had a drive; and on the third she told her mistress that she was "quite well," and asked if she might not go back to her work. Mrs. Freeman referred the question to the doctor.

"Yes and no," answered he, "she is quite well, so far as I can judge. Now the business is to keep her so. She is right in thinking she shall be all the better, as most people are, for something to do. But hard work she must not do. There has been a tender spot over the spine."

"From the poor, good little thing's struggle to reach the bells?"

"More probably, I think, from the *contre-coup* of the blow on the head, which must have been a heavy one. It was lucky for her that her hair is so thick. She cannot with safety, for some months to come, carry dishes up and down stairs, iron, push furniture about, or, in short, put her bones and muscles to any sort of strain. But now, till you are up to par again, don't you want somebody to do the kind of thing for you that ladies' maids do in houses where they keep ladies' maids, or daughters do in houses where they have daughters, — put bows in your caps, dust knick-knacks, look over the clothes from the wash, and so forth? I'm sure I don't know what, but I suppose you do."

"Indeed I do; I have often longed for it lately. But they say regular ladies' maids are often such plagues; and somehow Nelly fitted into her first place so nicely that I never thought of putting her out of it."

So another change was made; and Nelly's living now seemed to her to be turned into bread-cake at least. She waited on her mistress in her drives as well as indoors, wrote notes for her, arranged flowers, did errands, read aloud to her when her eyes ached, and slept in the nursery, to the door

of which a bolt was put, besides the lock by Mr. Freeman's own order, that she might "not only be safe, but feel so."

Poor old Sally's feelings were spared so far as might be. She gave up, — was the first indeed to propose her giving up, — with many tears, but with a confession of the justice of her doom, — her charge of shutting up at night. On the other hand, she was permitted to find a successor to Hepsy to suit herself.

Mrs. Freeman asked Nelly when Billy's next vacation came, and desired her to invite him to pass his Thanksgiving with her, and to bring one of his brothers. He came, and Tom with him. Then for the first time she saw how happy Nelly could look, and how it became her to look happy. She also saw what well-behaved little fellows the brothers were, and was encouraged to make the same experiment again at Christmas, when it was Charley's turn to come with Billy.

This time, Mr. Freeman, in a peculiarly genial mood, happened to meet the boys just coming in beaming from a little sight-seeing and shopping with their sister. Piquing himself as he did on his experienced judgment of men of all ages, he "liked their looks," called them into his own room, questioned them, and ended by telling Nelly that, if Charley could get a discharge and a good character from his present master, he would put him into his ware-house at once, with a chance to rise. This was done. Mr. Freeman secured him a place at a good evening school; and when Nelly again had a brother to go to meeting and to walk with her on a Sunday, she found in her cake at least one plum of the first magnitude.

In the course of the next spring, Mrs. Freeman was advised, for her health, to accompany her husband on a business tour of his to the West. Her little maid, pronounced by the doctor "as sound as a nut, and fit for packing or anything else," went too. This again proved a good arrangement for all. It set Mr. Freeman quite free to read, smoke, doze, and look up old acquaintances or make new ones. And,

well as Mrs. Freeman had liked her young waiting-woman at home, she liked her, if possible, still better abroad. Traveling is a "crucial test;" and it proved Nelly always cheerful, punctual, sweet, tempered, attentive, and respectful, interested in hearing and seeing all that she ought and no more, silent unless addressed, and then never failing in a suitable and agreeable answer.

When met by appointment at a way-station, by Nelly's uncle and her brothers, Bobby and Sammy (turned into two funny brown little ranchmen, but with clean hands and honest, bright, glad faces), come to take Nelly home for a week with them, Mrs. Freeman "really hardly knew how she could do without her so long." When, however, Nelly was brought back by Bobby and Sammy, accompanied this time not by "Uncle," but by "Uncle's [much younger] partner, Mr. Weston," and when Mrs. Freeman saw how Nelly, though perfectly unconscious yet, looked as if she had fed to the full on metaphorical plum-cake of the plummiest description, and when Mrs. Freeman remarked how Mr. Weston's brave, earnest, intelligent, and kindly eyes seemed to follow, like those of a fine Newfoundland dog, every movement Nelly made, and his ears every sound she uttered, then was Mrs. Freeman struck by a presentiment that she was doomed some day to find out "how to do without Nelly" for a much longer period. This remarkable presentiment was, moreover, in the course of some few twelvemonths after, to the parties chiefly concerned, at least, most happily fulfilled.

THE "OLD SOUTH" WORK IN THE WEST.

It is interesting to note the spread in the West of work in the way of popular education in history, like the Old South work sustained by Mrs. Hemenway in Boston. A strong impulse has been given by the work here to similar work in Chicago and elsewhere. The interest in Chicago

especially is very strong. There were applications for over 5000 tickets for the second annual course of lectures for young people, given there last spring. For next spring, when a course upon the history of the Northwest is proposed, the great Central Music Hall is to be taken. We copy from the Chicago Inter-Ocean the following account of the work in Chicago, published just after the opening of the course of lectures there last spring:—

THE WORK IN CHICAGO.

It is to Mr. H. H. Belfield, the energetic and patriotic principal of the Manual Training School, that we are indebted for the inauguration of the system of historical lectures for young people here in Chicago. The following item from one of our papers a year ago tells this story of the beginning:—

Three weeks ago we told how the Old South Meeting House in Boston had been turned into a school to teach national history and a patriotic spirit to Boston children, and how, through the summer vacation weeks, the young folks flocked to the weekly lectures there; and we said: "How shall the same thing be done for Chicago?" On the very day the question was asked the second lecture in a children's course, quite similar to that given in Boston, was given in Chicago. Our engineer is the enterprising principal of the Chicago Manual Training School, Mr. H. H. Belfield. Being in Boston last summer, he attended one of the Old South lectures, saw the boys and girls listening there, "took it," and came back to do that thing here, without waiting for a summer vacation. He arranged a course of seven lectures on "The War for the Union," each lecture to be by a Chicago man who was an actor in the scenes that he describes. The lectures are given in the hall of the Manual Training School, corner of Michigan Avenue and Twelfth Street, on Saturdays, at 2.30 p. m. Admission is given by tickets distributed free to pupils and teachers, and already three or four hundred, mostly boys, from the High and Manual Training schools,

are there with their ears alert. Here is the programme—and for the next year another, on the Constitution, is already in preparation: "Fort Sumter," Major Horatio L. Wait; "Chickamauga," Colonel A. N. Waterman; "Gettysburg," Colonel H. W. Jackson; "The March to the Sea," General William E. Strong; "Nashville," Captain Henry V. Freeman; "Life in a Military Prison," General Joseph B. Leake; "Bentonville," General A. C. McClurg. Why can not such a course of lectures be arranged by the school superintendents in a dozen cities of a state, utilizing the home talent of fellow-citizens?

The trustees of the Manual Training School furnished the necessary funds for the larger experiment this year, which is meeting with such great success. The present course of lectures is upon the Constitution and the history of its growth, the programme in detail being as follows:

April 21. "The English Commonwealth," Mr. Edwin D. Mead.

April 28. "Washington," the Rev. F. W. Gunsaulus, D. D.

May 5. "The Ordinance of 1787," T. A. Banning.

May 12. "Alexander Hamilton," F. W. Palmer.

May 19. "The Constitution, the States and the Union," C. C. Bonney.

May 26. "The Religious Element of the Period," the Rev. Arthur Little, D. D.

June 2. "American Citizenship: Its Privileges, Its Rights and Its Duties," the Rev. E. I. Galvin.

Mr. Belfield was asked for some word concerning the work here and what he hopes will come of it, and he makes the following statement:—

"The Old South Lectures of Boston, when transferred to this city, became the 'Chicago Manual Training School Lectures,' and were inaugurated a year ago at the Manual Training School by a series of seven lectures on 'The War for the Union,' by men who had taken active part in the war. The

impulse came from a visit made in the year previous to the Old South, where I was deeply impressed by this plan of supplementing our usual school work in history and politics. Last year's lectures succeeded so well that the trustees of the school authorized the expenditure of the necessary funds to secure larger accommodations; and the principals and teachers of the city and suburban schools entered into the matter with such enthusiasm that the applications for tickets from teachers and pupils numbered nearly or quite five times the seating capacity of the hall engaged. Nor is the interest confined to schools; many applications for tickets are made by ladies and gentlemen not connected with any educational institution, and by the little literary and reading clubs which abound among our intelligent people.

"Our course this year is upon 'The Constitution-making Period.' The first lecture of this second series was given April 21 by Mr. Mead, the apostle of this new movement in education. The house was crowded, many being obliged to stand during the entire lecture. Mr. Mead remarked that he had seldom seen a larger audience, and never a more attentive one in the Old South in Boston.

"I regret very much that I am compelled to refuse tickets to thousands who have asked for them. I sincerely hope that another season this may not be necessary. I firmly believe that Central Music Hall could be filled every Saturday during the remainder of the course, if the lectures could be given there; and I have little doubt that if crowded houses continue this year, the Commercial Club, to whose beneficence these lectures are due, will provide a larger auditorium. I think the club needs but to be convinced that a larger hall is needed."

THE WORK IN INDIANAPOLIS.

The first successful attempt on a considerable scale in the West, at work following the line of the Old South work, was in Indianapolis, where the third annual course of "Historical Lectures for Young People" was given last spring. The lect-

ures have been given entirely, or for the most part, by ladies and gentlemen of Indianapolis, many of whom, speaking of the pioneer days in the West or of the Civil War, treated their respective subjects from a basis of personal experience; and the audiences, made up chiefly of boys and girls from the public schools, among whom tickets are distributed with intelligent care, have often numbered a thousand. Among the subjects treated during the first two years were the following: "The Pioneer Lad in Indiana," "Vincennes in the Revolution," "The Indians—Tecumseh," "Daniel Boone," "John Brown," "Indianapolis in War Time," "A Soldier's Summer in the Mountains," "John Alden, the Young Man in Colonial New England," "Hamilton and Jefferson," "Women of the Revolution," "The Pioneer Girl, or Domestic Life in Early Indiana," "The Mound Builders," "The Northwest Territory," "Some Things a Soldier Must Learn," "Women of the Civil War," "A Georgia Campaign of 1864," "The Constitutional Convention of 1787." The programme of the present year's course is given in full:—

"The Spanish Missions in California," by Dr. David Star Jordan.

"America's First Discoverers—the Norsemen," Oscar C. McCullough.

"William Penn," Miss Elizabeth Nicholson.

"Patrick Henry—the Call to Arms," Mr. Hilton U. Brown.

"Benjamin Franklin," Governor A. G. Porter.

"The War Governor of Indiana," Miss Laura Donnan.

"The Georgia Campaign of 1864," Captain Eli F. Ritter.

"From the Wilderness to Spottsylvania," Lieutenant-Governor Robertson.

"From Petersburg to Appomattox Court House," Judge Charles Bennett.

"Elijah Lovejoy," the Rev. Reuben Jeffrey.

These lectures, as has been said, have been most successful, the last course being by far the most successful of all,

and it is pleasing to learn that their success is leading to similar efforts in other large towns of Indiana.

THE WORK IN WISCONSIN.

An especially interesting experiment in the way of popular historical education was made that spring in Madison, Wis., an experiment also getting its impulse from the Old South work. The Madison lectures have attracted much attention from scholars East and West, having been devoted to the history of the Northwest, subject just now exceptionally prominent and interesting. The lectures were given under the auspices of the Contemporary Club of Madison. Their announcement was as follows:—

“Something similar to what has been known in Boston for five years past as Old South historical work—consisting chiefly of the promotion by the means of popular lectures to young people of ‘a more serious and intelligent attention to historical studies, especially studies in American history’—the Contemporary Club desires to introduce in Madison. To this end it has solicited and secured for the opening course of lectures the gratuitous services of several gentlemen whose daily studies are in the line of original historical investigation, particularly in the department of Western history.

“The topic chosen has been ‘The Northwest Territory,’ erected by the ordinance of 1787, its history being traced in a consecutive series of popular talks from the earliest times down to its final division into the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin, the course closing with a talk showing the importance of the study of Northwestern history and its position in general history.

“These historical talks are seasonable at this time, for it was just one hundred years ago, in 1788, that the first permanent white settlement was made in the Old Northwest Territory—at Marietta, O. If the attendance upon and public interest shown in this opening course are sufficient to encourage the Contemporary Club in the belief that its efforts to intro-

duce something akin to Old South historical work in Madison can be made successful, then the enterprise will become an institution here, and the club will undertake to secure for the people each succeeding winter a series of talks on matters connected with the history and development of the great West."

The course consisted of six lectures. The first lecture was by Prof. A. O. Wright, on "The Discovery of the Northwest;" subsequent lectures being as follows: "French Occupation of the Northwest," by James D. Butler, LL. D.; "The Ordinance of 1787," by Frederick J. Turner; "The Division of the Northwest into States," by Reuben G. Thwaites; "Commonwealth Builders of the Northwest," by Frank A. Flower; "The Position of the Northwest in General History," by Prof. William F. Allen.

No enterprise ever undertaken in Madison has proved more popular than this. The Unitarian Church, in which the lectures were given, was always crowded, and more than two hundred people were often turned away. The same course of lectures is to be repeated in Milwaukee this winter, as the beginning of a similar movement there.

We have just received a programme of the second "Old South" course at Madison, which is to begin in February. We copy from the *Wisconsin State Journal* of November 30:

"The list of lectures in the free historical lecture course has at last been made up. The following are the dates, names of speakers, and subjects:—

"Tuesday, February 5—President Thomas C. Chamberlain, of the State University, will speak on the topography of the Great West,—from the Missouri River to the Pacific Ocean; with reference to the manner of its settlement.

"Tuesday, February 12—Prof. James D. Butler will give an account of the exploring expeditions by northern routes, including Lewis and Clarke's expedition, and the Mormon hegira.

"Tuesday, February 19—Secretary Reuben G. Thwaites, of the State Historical Society, will speak of the movements along southern routes, including Fremont's expedition, and the Spanish discoveries.

"Tuesday, March 5—Prof. Albert O. Wright, Secretary of the State Board of Charities, will give an account of the formation of states and territories out of the Great West, and touch on the 'Oregon question,' and the international boundaries generally.

"Tuesday, March 12—Prof. John B. Parkinson, Vice-president of the State University, will relate the thrilling story of California. Professor Parkinson was himself a Californian '49-er' and an eye-witness of many interesting events.

"Tuesday, March 19—Prof. Edward A. Birge, of the State University, will give a talk on the fauna and flora of the Great West, with particular reference to their influence on its settlement.

"These lectures, which will be free to all, but especially intended for the entertainment and instruction of young people, will be held in the Unitarian Church. It is perhaps needless to remark that this enterprise is of a purely popular character, wholly unconnected with any church organization. The Contemporary Club undertakes to back the course, which is in the hands of a committee composed of Prof. W. F. Allen, Mr. Thwaites, and Professor Wright. Especial effort will be made to interest the teachers of the public schools and the oldest grade of their students, as well as the students of the State University. The large attendance upon and the complete success of last winter's course on *The History of the Northwest*, render it certain that the auditorium will be packed during the coming series."

This is admirable. We are glad to learn that work in the "Old South" line is also to be started this winter at Bloomington, Ill. Every city in the country ought to talk it over. Why is the East behind the West?

A MAN'S A MAN FOR A THAT.

BY GEORGE TRUMAN KERCHEVAL.

CHAPTER VII.

MR. HARROLD'S LETTER.

LORIN'S eyes were raised to the stars as he rode over the foot-hills at the base of the mountain, his whole being filled with the grandeur of the unalterable will and purpose of his Creator, the sublimity of space, the fathomless radiance above.

The vast silence awed him ; he paused a moment, drinking in the glory of the whole. Then, in a rich, soul-vibrant voice, his spirit alive with adoration, he broke forth into the *Te Deum Laudamus*, and, as he wound on around the mountain slope, answering echoes followed him, the mountain's voice quivering with the ascending praise and exultation.

When Meetah awoke next morning and found herself in the Tuscans' home, she could not at first remember where she was ; but soon she was up, helping the children dress, and after an early breakfast, hurried as usual to the school-house.

At night she came home tired but expectant, hoping for some word from Lorin. He would be at Crespy that morning, and certainly Pietro, the mail-carrier, who was his friend, would bring some message to her as he passed through the village on his way to Fort S—— ; but no letter came that day. Meetah sighed, smiled, and knew she had expected to hear too soon.

The next day, when she went to the store and asked for a letter, she was again disappointed, but the store-keeper gave her a letter for Mr. Tuscan. It was directed in a broad, clear hand, and bore the postmark of Crespy. Meetah's heart was aflutter as she walked along and gazed at the letter in curious wonder—it might have some message for her ; but she laughed at her own impetuosity, and, handing it to Mr. Tuscan, flew away to her room to work out some difficult problem in arithmetic for the morrow's lesson. She wished to make sure she had not forgotten it ; beside, it would serve to work off her nervous expectancy. Scarcely had she opened her book when Mr. Tuscan called from the bottom of the stairs. She hurried down and found him in the sitting-room.

"Take a chair, my dear girl," he said, spreading the letter out upon his knees, and readjusting his spectacles.

But Meetah stood waiting. Something in his voice startled her. He looked up over the brim of his spectacles, as she remained standing. Instantly her old habit of obedience came back ; she seated herself upon the edge of a chair opposite, and was silent with dread.

"This letter is from Mr. Harrold," Mr. Tuscan explained ;
 "it is about Mooruck."

She did not speak.

He looked up at her. "Would you like to read it, my dear?"

"Thank you, yes." She eagerly held out her hand for it. The kind minister's troubled, gray eyes were fixed upon her face as she read : —

TOWN OF CRISPY, — Monday Evening.

Dear Mr. Tuscan : — I have often heard Lorin Mooruck speak of you, and know you will give him this message.

She looked up at the date. It was written Monday.

I do not direct the letter to him, because there is a good deal of double play hereabouts where an Indian is concerned. I fear he would never receive it. Will you kindly tell him that I expected him to-day.

Meetah caught her breath.

Tell him to come as soon as possible. Work is promised that only he can finish. I know some matter of importance has detained him, but tell him to start immediately, and you will greatly oblige,

Yours very truly,

ANDREW HARROLD.

She handed the letter back. "Mr. Balch goes to Crespy in tonight's stage," she gasped. "I will go too. Lorin is sick. We will find him somewhere on the road. Quick! Mr. Tuscan, get me some brandy, some linen, some food. Please send Henry to Mr. Balch to say that I will go too."

Before Mr. Tuscan could speak, she had left the room.

"This will never do," muttered the minister, shaking his head and calling for his wife Nancy, whose wise counsel helped him out of many difficulties. She appeared in the door-way, her hands covered with flour. After reading the letter she carefully wiped her hands, smoothed down her apron, and announced decidedly : "No biscuits for supper to-night! Of course she wants to go, — the most natural thing in the world, poor child! Go find your old satchel, Philip; I will put the necessary things in it. It is in the garret some-

where,—on the top shelf, I think, beside those pamphlets. I will go and help Meetah, poor girl!" And she bustled off with motherly tenderness.

"Well!" Mr. Tuscan ejaculated, "they certainly take things in an odd way. I will not tell them what I think. Poor Meetah!" Dropping upon his knees he offered a prayer, asking with fervor that Lorin and Meetah might each be protected from all harm.

When he arose his first thought was to see Mr. Balch. He entirely forgot about the satchel, the linen, brandy, and food; he opened the outer door and walked rapidly, with head bent, down the path, almost knocking down a woman in his haste.

"Oh! it is you, Hannah!"

"I suppose Meetah is in the house?" she asked.

"Yes; she is in the house," he answered, slowly, taking time to think whether it would be best to tell Hannah about the letter or not. Then after due consideration he said:—

"Have you heard about Lorin?"

"Only that he was at Smike's Ranch at daylight Monday. You have heard from him since he got to Crespy, I suppose?"

"Who told you he was at Smike's Ranch? Did any one see him there?"

"Tomlinson told Joseph he saw him and spoke to him there."

"You had better go and tell Meetah," said Mr. Tuscan.

"She had not even heard that much; we were afraid something had happened to him. Tell Meetah I want to see her too, will you?" and he followed Hannah into the house, and, while she found her way up stairs, lay back in an easy-chair, wondering what means he had best use to prevent Meetah from starting for Crespy.

He waited some time, revolving over and over different means of persuasion that might have effect upon her, yet she did not come. Overhead he heard a treading to and fro, accompanied by the low voices of women; growing impatient, he opened the door to call her, but she was coming slowly

down the stairs, followed by Hannah, who passed swiftly across the room, wishing him good night as she closed the porch door.

"I have been waiting for you," smiled Mr. Tuscan, good-naturedly. "Your sister has told you the news?"

Meetah bowed her head.

"It is much better for you not to go: it would be a useless journey. Lorin got to Smike's Ranch all right, and in all probability there is some mistake in Mr. Harrold's letter—some error about the date. If he is in Crespy, Mr. Harrold has seen him by this time. Wait until tomorrow. It will be useless for you to go, perfectly useless," he repeated, as she made no reply and stood perfectly still, no trace of excitement in either her face or manner. Somehow all his preconceived logic vanished; his sympathetic nature overcame all reasoning power, his heart ached for her, and perhaps, after all, Mooruck had not reached Crespy. "It is almost time for the stage now," he continued, resolved to be prudent. "You are not ready, and it is best that you decided not to go."

"You have always been very good to me, Mr. Tuscan."—her soft eyes fixed upon his kindly face. "Until now I have always been glad to take your wise counsel; but now,—I think I know myself what is right now." She came toward him with both hands outstretched. "You will forgive me? I know you mean to be a good friend to us both, but you would not ask me to leave Lorin, dying, alone, in misery, without aid?"

"Well, well," he said, his eyes moist as he took her hands in one of his, softly stroking them with the other, "perhaps you are right; I do not dare to judge. I will go for the satchel, as Nancy said."

She detained him. "There is no need; Mrs. Tuscan found an old bag for me. My things are packed. I am all ready when I put on my bonnet and shawl."

"I will go and tell Mr. Balch, then. It behooves me to be active,"—with a smile,— "else I might break down, for you are so brave, dear girl!"

Her calmness distressed him more than tears.

"I shall be thankful if you will see Mr. Balch and say I would like to go with him—but one moment, please, until I tell you my plans. Hannah has gone to ask Elmer Stone to come too. He was going into Crespy the last of the week. Lorin rode a horse of his, and he is going to bring it home with him. He is going to visit Lorin. I thought he might start with me tonight; he has a pony I often ride. Hannah has gone to ask him to bring that too, so that after we reach Smike's Ranch we can go off the main road, over the mountains, and search for Lorin. He will likely bring John Turner with him, and they will ride with the stage until we reach the ranch. Then I will mount, and we will start off. I remember hearing Lorin say that a shorter road ran along the slope of the mountain; he may have taken that. Hannah will see about some one to take my place in school, though whom, I cannot think."

"No matter, my dear; don't worry about that; I can easily get some one to fill your place. I have a man in my mind this very minute—he'll do first rate," said Mr. Tuscan cheerily, thinking of himself. "Now I will go and see our friend, Mr. Balch. I could not consign you to better hands. He is a fatherly man, has daughters of his own at home, and I am sure he will care for you."

Mrs. Tuscan tried in vain to persuade Meetah to take some food before the stage came. When the rumbling stage drove up, Meetah, in bonnet and shawl, with her bag in hand, was waiting at the gate. Several people in the village had heard of her going, and a knot of men and women had gathered to bid her good-bye and God-speed.

She knelt with bowed head as an old man with wrinkled face and long white hair feebly raised his hands in blessing over her. He was the oldest man in the village, and much revered by the people: it was a good omen, they whispered, that he was there to bless Meetah.

Elmer Stone was there also, and called to Meetah as the

stage drove off, "I will be up to you before the stage reaches the ranch: you can trust me to be there when you need me."

She smiled sadly, waving her hand. She knew well that Elmer would keep his word.

Over the creek and around the mountain they rode in the coming dusk, Mr. Balch keeping silent, for he knew Meetah was busy with serious plans. The darkness fell, and still they rode over creek and mountain, the little rill of water coming back again and again for the nineteenth time, till they left it and plunged into a narrow ravine. The night grew apace, the moon hid her light, and on they rode, dark mountains rising on either side like huge monsters. Meetah leaned far out, trying to catch sight of the stars that unwillingly glimmered amidst the passing clouds; then wearily throwing herself back against the seat, she exclaimed: "I wish I had my knitting, something, anything to do—anything but this terrible waiting with hands folded. A thousand thoughts rush through my mind, the last more horrible than the first. What *do* you think could have happened to Lorin?"

Mr. Balch, appealed to in this passionate manner, endeavored to imagine something to detain Lorin, something with no evil following. At last he said, —

"No doubt his horse has gone lame, and he is obliged to walk."

"Ah! yes," Meetah answered slowly; "if it only were that, but —" then she tightened her lips and became silent.

As the morning dawned, they wound around the curved mountain road, down into a deep canon, and out upon an open plain; stray cattle grazing here and there told of some habitation near.

Meetah leaned far out of the stage, glancing back to see if Elmer Stone and his friends were coming; but no one followed them.

"You think they will come in time, do you?" Mr. Balch asked anxiously.

"Yes, I am sure Elmer will come. He will be in time. I cannot bear to think I might have to wait at the ranch —"

could not. If they are not there when we arrive, I shall go on alone on foot. I cannot wait to see where Lorin is and what has happened."

"If they are not there, I shall go on with you," Mr. Balch said decidedly. "I presume they could accommodate me at the ranch until tomorrow."

"I would not have you wait," Meetah interposed. "I am not afraid to go alone, but Elmer promised to bring the pony for me. I am sure he will come. They were not to leave until midnight; and if they took the road over the mountain, they ought to come out on this plain somewhere near here, as that path joins this road. They will surely come."

She relapsed into silence; but as the wheels revolved, her thoughts kept time: "The horses are so slow—so slow—so slow. Drive faster, faster, faster! O God! keep him safe from harm! If the driver would let me urge the horses once, just once. If they would go faster, faster, faster!"

Suddenly behind them arose a cloud of dust; they could see the ranch in the distance,—a low, rambling, one-storied dwelling made of mud and stones. The ranch was now only a quarter of a mile away; cattle were grazing near the road; goats, watched by a faithful shepherd dog, stopped nibbling and raised their bearded chins and staring eyes, as the creaking stage, with its white, dust-covered horses, drew near. Still nearer came the cloud of dust; Meetah looked out. "Thank God, they have come at last!" she said reverently, but at that moment shots struck the stage. One of the horses plunged, reared, and fell; the stage stopped with a jerk. The air was filled with the sound of cries and whizzing bullets.

Mr. Balch, in excitement, anger, and surprise, thought, "This is treachery—so much for an Indian's promise!"

But Meetah heard Elmer's voice above all the din. "Quick! It is the people at the ranch; a flag of truce!"

She snatched part of a sheet from her bag that was meant for bandages. Seizing Mr. Balch's umbrella, she tied one end to it, and sprang out amidst the shots and cries.

[Continued.]

RAMABAI ASSOCIATION.

THE annual meeting of the Ramabai Association was held on the 11th of December, in Trinity Chapel in Boston. The formal incorporation of the society under the law of Massachusetts was made, so that it is now a legally recognized body, able to hold property and to conduct any effort it chooses for the education of high-caste widows in India. The officers of the organization already existing were re-elected, and are :—

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VICE-PRESIDENTS.

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MISS FRANCES E. WILLARD, MRS. MARY HEMENWAY,

REV. LYMAN ABBOTT, D. D.

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MISS A. P. GRANGER, Canandaigua, N. Y.

The regular reports of the officers were read, and will be found below. The Executive Committee of the last year then presented their report, with the pathetic letter from Ramabai herself, written just before her sailing, which we print in connection with it. Her friends will see that she has gone to India in good spirits, and under favorable auspices.

While we congratulate the fifty-six circles which have been formed under her enthusiastic supervision on the present success and cheerful outlook of their work, it is to remind them at the same time that they have incurred obligations which will run forward for many years, and that it is best to be well in advance in securing funds for the school. It is by no means true that all the money which will be wanted in these ten years is already raised.

It ought to be said that poor Ramabai is between two fires. On the one hand, when the English government offers to support her school if she will make it purely secular, she refuses, as a Christian woman should do. She is a Christian, and she means that her school shall be carried on under the auspices of the Christian religion, and with the help of Christian teachers. Surely it is hard that Christian people, on the other hand, shall refuse to sustain the school which has thus loyally refused the benefactions of the strongest government on earth, because, indeed, Ramabai is not in this or that or another denominational organization. She thinks, and she has a right to say, that the women of India will take an interest in the work of a woman of India, who does not appear among them as a foreigner, which it is impossible to expect that they will take in the work of persons of another race, who come to them from abroad. Lydia of Thyatira and Damaris of Athens could do certain work in the churches of Philippi and Greece which could not have been done even by Saint Paul.

After the report of the Executive Committee, the chairman congratulated the meeting on the prospects of the year. He was followed by Mrs. Field, the president of the Brooklyn

Circle, and by Miss Chase, who has interested herself largely in the work in Rhode Island. Dr. Phillips Brooks then spoke, and gave some interesting reminiscences of Poonah, where the school is to be established. Indeed, he said that at Poonah he had seen the grossest irreligion or hypocrisy in certain forms which he had ever seen; for nowhere else had he seen the priests of a dying faith actually ridiculing that faith while they affected to be ministering at the altar. "As this work goes on," he said, "it must commend itself. It is well that we should think of the difficulties even at the beginning. The very fact of the difficulties stimulates us to the right standard of effort. How great those difficulties seem when we see this feeble woman, shutting herself out from the sympathy which she has enjoyed here, and when we compare the power that she has with the vastness of the work before her! You may ask any person what the condition of India is, what is the greatest obstacle now to her civilization and Christianity, and you will receive the same reply: It is this institution of child marriage and all that pertains to it. It is with this institution, which we find so difficult to understand, that this frail little woman has dared to grapple. The disproportion between her strength and the work which is to be done is in itself an inspiration to us." Dr. Brooks said he would not hesitate to speak of a difficulty which had presented itself, to which it is just as well that we should not shut our eyes, but of which we ought to speak freely. It is the necessity which has seemed to separate the movement from the inspiration which we all regard as the greatest of inspirations, the inspiration which is distinctly the privilege of those who work in the Christian organization. But he begged those who heard him to understand and remember that the power of the Christian inspiration must go with a work like this, which is carried on in the spirit of Christ; and who could doubt that the direct result of the work done by such teachers would be the leading of these young people forward, step by step, into Christian faith?

REPORT OF THE EXECUTIVE COMMITTEE.

To the President and Members of the Association:—

The Executive Committee, in presenting their first annual report, would remind you of the first steps taken towards forming an Association to assist Pundita Ramabai in her plans for educating the child-widows of India.

At a public meeting held in Channing Hall, May 28, 1887, Ramabai made a stirring appeal for assistance that should come through a broadly organized body, which should be entirely unsectarian in its influences and workings. This appeal met with a quick response. A Provisional Committee was at once appointed which should devise a plan for carrying out Ramabai's wish, and later report the same. This committee met with many difficulties and discouragements, fears, prejudices and misrepresentations, doubts and impatience; the delay of important letters from England and India, endorsing Ramabai and her work, and the natural reluctance of business and professional men to give their support to a cause of which they knew so little. But in six months, Tuesday, December 13th, another public meeting was held. The committee presented a report which was accepted; a list of officers, who were elected; a constitution that was adopted; and the temporary association became an organized body. Then Ramabai stood before it, her heart filled with gratitude and joy to see her long-cherished plan taking definite form and her dream of years becoming a reality. From that moment she felt that she was no longer an independent worker, but the servant of an association that was to be her strength and support. She went forth again to her work, was in constant communication with the Executive Committee, consulting them on all matters of importance, and stating her own views with a clearness and conciseness that were constantly surprising.

It was her wish that three teachers should be engaged to go with her to India; a teacher in literature, a technical teacher

in drawing, designing, etc., and a kindergarten teacher. The Executive Committee were empowered by the Board of Trustees to select and engage these teachers, and determine their salaries. Among the first applications was that of Miss Abby C. Demmon, who was then teaching in a private school in Philadelphia. The unqualified recommendations that followed her application, and her subsequent interview with your committee, left in their minds no doubt of her superior fitness for the place. Ramabai herself, with her wonderful intuitive perception of character, was at once drawn towards her. Miss Demmon was engaged at a salary of \$800 per year, which covers all expenses but her passage to and from India. She, in turn, pledged herself to work for the best interests of the school for five years. If this pledge is violated for other cause than sickness or accident, she forfeits her return passage. She is to hold herself accountable to Ramabai and the Board of Trustees for the faithful discharge of the duties assigned her by the principal of the school, and, at stated times, she is to report to the Executive Committee. It may not be amiss to record here the circumstance which led to this young girl's decision, as it gives a glimpse of a deep religious nature and a strong self-reliance. United with these she has a sweetness of manner and disposition which must win the hearts of her pupils.

While she was in great sorrow, and feeling that no sorrow was like unto hers, a friend put into her hands "The High-Caste Hindu Woman." She read it, and it stirred the very depths of her soul. She sought an interview with Ramabai, and then, taking counsel only with God and her own heart, she resolved to devote some of the best years of her life to redeeming her suffering sisters in India from a life of ignorance and shame. Neither her best friends nor Ramabai knew of her decision until after the application was made.

This brave and devoted girl sailed from New York November 17th, strengthened by the blessings of the officers of your association, and the "God-speed" of many old and

new friends. She is under the charge of Rev. Dr. Fairbanks, a missionary of forty years in India. He will kindly care for her until Ramabai meets her in Bombay.

The association is indebted to the New York Agent of the Anchor Line for a generous discount on Miss Demmon's ticket to Bombay. And from the business department of the American Board she received many acts of courtesy and kindness that rendered the preparation for her departure and long voyage less expensive and difficult.

The committee have thought it wiser to defer the selection of other teachers until Ramabai reach India, and her school is somewhat organized.

The Pundita, as principal of the school, has a salary of \$1200 per year, which covers all expenses but her passage home. She holds herself responsible to the Board of Trustees for the general management of the school, and will report to them from time to time through the Executive Committee. She will consult with the Advisory Board in India on all matters of immediate importance connected with the school. She is also pledged to give one year's notice of her intention to resign, except in case of serious illness or of circumstances beyond her control. Then she will supply a substitute subject to the approval of the Board of Trustees and Executive Committee. She will take into her school, as soon as practicable, an educated high caste Hindu woman, and prepare her to take the place of principal, should she (Ramabai) be removed by death, sickness, or other cause. One great purpose of the school will be to make the pupils self-supporting. With hands usefully employed their minds will more readily receive the moral and religious truths presented to them. The Bible will not be a forbidden study, as many fear, but the pupils will be led, not *forced*, to study it. Ramabai, in consecrating her life to the uplifting of her unfortunate sisters, became uplifted herself into the clear light of Christianity, and into that light she believes her pupils will be gradually drawn.

A careful estimate of the expenses of the school for fifty pupils convinced the committee that less than \$6000 annually would be insufficient; \$5836 of this is already pledged. The amount of these annual payments in ten years would be \$58,360, which is the foundation of the misleading statement in many of the daily papers that Ramabai had returned to India with \$50,000.

The whole amount necessary for the running expenses of the school is now assured, if the subscribers realize the importance of protecting the association against any possible loss of their yearly subscriptions.

The continued formation of circles should be urged for the purpose of making good such losses as may occur.

The subject of a school building has been duly considered. A plan of a building, based on Ramabai's suggestions, has been drawn by English architects in Bombay, who have a kindly interest in Ramabai's project, and submitted to your committee, with the proper estimates of expenses. But the committee, with the concurrence of the Trustees, decided not to enter into negotiations in regard to it until Ramabai should report from India important information necessary for judicious action. Strong appeals for the building and general funds should continue. The report of your treasurer has told you that the amount of both is only \$12,508.70. But the cheering word now comes from San Francisco that \$5000 will be added to the building fund before the close of this month. This is the result of Ramabai's work there.

Your committee feel that, in justice to Ramabai, the following brief account of her individual work should be embodied in this report.

Ramabai left India in May, 1883, and landed in England with \$3.50 in her purse, friendless, and wholly ignorant of English. She remained there nearly three years, studying English literature, the sciences, higher mathematics, and Greek, and teaching Sanscrit. She came to America

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in February, 1886, a stranger, penniless, and in debt. The late Dean Rachel L. Bodley took her to her home and heart, as she had taken her cousin, Dr. Ioches. Ramabai received from her the first words of encouragement in regard to the purpose for which she left India. It was by her advice that "The High Caste Hindu Women" was written. But no publisher could be found with sufficient confidence in its financial success to be willing to take it. It was, therefore, issued privately, and Dean Bodley, with a moderate commission, had the entire charge of the book business until her death. By the death of Dean Bodley, Ramabai has lost a true and tender friend, and your association an able and interested officer. In a letter received a few weeks before her death, she wrote: "You will find me thoroughly loyal to the Central Association; it shall be my earnest desire to co-operate in the true spirit of harmonious effort."

"The High Caste Hindu Woman" is at present in the hands of the W. T. P. Association, in Chicago. It has gone through its fourth edition. Nearly 7000 copies have been sold; these have defrayed the expenses of publication, &c., and have paid \$2895 for electrotypes for the school books which Ramabai is compiling in her leisure moments. She has carefully selected her illustrations, some of which are original photographs or drawings made under her personal direction. The series of school books she is preparing comprise a primer, five reading books, a geography and natural history. They cannot be printed here on account of the Marathi type. It will be the first series of school books for girls printed in India.*

Ramabai has dedicated every dollar of the profits of "The High Caste Hindu Woman" to the preparation of her school books—not one is taken for her own benefit, nor has she

* In 1882 the Government Education Commission met in Poona. Ramabai delivered an address in behalf of the 300 Arabian women who were present with their children. Dr. Hunter, president of the Commission, in replying said: "I believe if the learned lady secretary [Ramabai] would prepare girls' school books which were really suitable, they would be translated into every vernacular throughout India."

appropriated to her own use any of the proceeds of the lectures she has given for the association. She has given, for herself, during the past two years and a half, 113 lectures, from which she has received \$3320. With this sum she has discharged her indebtedness of \$2000 in England, for her own and her child's board; the remainder has supported her here, in her simple manner of living. The committee regret that insinuating question sand malicious falsehoods should make advisable the statement of particulars of so personal anature.

Since June, 1887, Ramabai has given more than one hundred lectures for the association, by which 55 circles have been formed. She has obtained ten or a dozen scholarships, besides individual subscriptions and gifts. All the proceeds of this work have or will come to your treasury.

Ramabai's correspondence has been no small item in her work, averaging as it has 25 letters per week, and carried on at times in five different languages.

Thus this fragile woman of 30 years, in the midst of strange people, strange customs and habits, eating neither fish, flesh nor fowl, nor anything containing even the germ of life, but strictly observant of the laws of health, has shown a degree of mental and physical endurance and accomplished an amount of work that is marvellous. Protected only by her womanliness and strong personality, she has travelled alone from Canada to the Pacific Coast, has lectured in the larger cities and towns of nearly every state and territory in the country, studying their charitable, philanthropic and educational systems, neglecting nothing that might be helpful to her and her country. The rare scenery and vast resources of this country must be seen, not so much for her own enjoyment, as that the geographical illustrations and descriptions in her books might be made from personal observation.

Pundita Ramabai said good-bye to her Eastern friends at a public meeting in Channing Hall, the 2d of June last, and began her Western trip, lecturing and forming circles for the association. She had reached Sioux City when the death of

Dean Bodley recalled her to Philadelphia. Deep as was her grief, it was not allowed to interfere with her work. In July she reached San Francisco, which she made her headquarters, going from there through the state, presenting her cause wherever an opportunity offered. In the face of new prejudices and misconstructions, she worked on, and had the satisfaction of seeing a Pacific Coast Association formed, officered by clergymen of every denomination, prominent business men and earnest women, generous with their time or their money. This is a branch of your association which will soon report to the treasurer and secretary.

Ramabai desired to sail for India in November that she might organize her school during the cooler weather. After consultation with your committee she decided to take passage on the Oceanic, leaving on the 28th of November. You are indebted to the agent of the O. D. S. S. Co. for the same generous discount as that made by the Anchor Line. Everything was done for her comfort and pleasure by the warm-hearted friends in San Francisco, as she sailed from them in company with Dr. Ryder, a female medical graduate and a warm friend. She left in good health and spirits, though uncertain of the future. In one of her last letters she writes of that future: "You ask if I have any doubts about my reception in India. I do not know, and I will not try to guess at it. I only ask for Divine aid in strengthening me to be ready for and accept whatever may be waiting for me with cheerful mind."

The fears to which she has sometimes given expression are not shared by her Hindu friends. One has recently written in her behalf: "We Hindus are noted for toleration and charitableness, and I therefore hope that even the Orthodox Hindus will receive Pundita Ramabai as the first and greatest benefactor, when she arrives on the shores of her native land and lives among her sisters, for whose interest she has so earnestly and sincerely given up her life and all." Ramabai will soon know what reception is prepared for her.

Your committee, in closing their report, earnestly ask your sympathy and support in the grave responsibilities they have assumed, and with God's help this work shall not be a failure. Ramabai's noble life, longer or shorter, shall not be spent in vain. She shall accomplish a blessed mission here and there in uniting the men and women of this land, regardless of sect, church or creed, in the grandest missionary work ever undertaken, in freeing the men and women of her land from old degrading customs, and in drawing America and India more closely together in the bonds of Faith, Hope and Love.

Respectfully submitted.

J. W. ANDREWS,

For the Committee.

Mrs. Andrews then read the following letter from Pun-dita Ramabai :—

SAN FRANCISCO, CAL., NOV. 28, 1888.

TO THE "RAMABAI ASSOCIATION."

My Kind and Esteemed Friends:—Today I sail from here for my native land, to take up the work which the Heavenly Father has given me to do. I feel greatly honored to have been favored by your friendship. Words are too poor to express my gratitude for the kind encouragement and help you have given me. I carry from this blessed land of yours a thousand pleasant recollections of my friends and of the happy time I have been privileged to spend here. I wish to assure you of my sincere gratitude for the noble work you have all done for me. I shall think it my great pleasure and privilege to tell of you and of your kindness to my country people when I reach home, where I hope everything will go right. Your prayers and your labor in my behalf will not be in vain.

Human life is uncertain, and my poor life may not hold out against the innumerable difficulties and opposition I shall probably have to meet. But I know this work, prayerfully begun by us, will not die. God, who has sent it to us, will in every way enable us to carry out His purposes. He knows the child-widows of Hindustan need His help. He will change the hearts of my people,

and my friends in America will, I hope, never cease to take a deep interest in, and show their sympathy for, the child-widow by their noble deeds of help and comfort for her. I rejoice and feel thankful to think that you have taken up the cause with such earnestness, and whether I am alive or dead I hope it will never be forgotten by you. You will, I am sure, strengthen and uphold it, remembering that there are millions of children in Hindustan just as dear and precious as your own, who must be saved from cruel custom, death and shame. You who are favored by God with the blessings of liberty and Christian enlightenment cannot and must not let your less favored sisters perish.

So good-bye, dear friends, God bless you and greatly reward you for your generous kindness shown to my sisters and me. With kindest regards, I remain, most sincerely yours,

RAMABAI.

A letter received from a dear friend of Ramabai gives the last news we have of her. Mrs. Andrews then read the following extract:—

Ramabai has sailed, and the day on which she left was so gloriously beautiful that I can but believe the days have so continued and will so continue through the happy voyage. She went away in excellent health and spirits, full of courage and hope.

Only one thing was a disappointment at the last, and that was the non-appearance of Dr. Ryder.* Through the kindness of Mr. Horsburgh, the agent for the O. and O. S. S. Line, the steamer was delayed half an hour, but no telegram came and there seemed no probability that Dr. Ryder would arrive before evening. Ramabai felt that she ought not to go without the friend who had waited so long for her; that it "would be mean" to do so. The last bell rang and we went down to her beautiful and commodious stateroom to get the luggage, when a gentleman to whom we had been introduced came up and urged her to go on to Yokohama, to be the guest of his family there and "work up" her cause in that city. She reluctantly consented, and we finally left her with the expectation that she would tarry twenty days in Japan. The steamer sailed away with that little white-robed figure waving us a farewell from the deck.

As we drove away ten minutes later, a carriage came dashing towards us, and framed in its black panels was the sweet face of

* Dr. Ryder, a lady physician, going to India, is a personal friend of the Pandita Ramabai and was to be her companion on the voyage.—[Ed.]

the anxiously awaited Dr. Ryder. Her train was an excursion train and had suffered several delays on the route, hence the lateness of the hour of arrival. Mr. Horsburgh had not left the dock, a message was telephoned to Meigs's wharf, a signal run up and the steamer halted as she was approaching the Golden Gate. I had the pleasure of accompanying Dr. Ryder to Meigs's wharf, where we took a small boat and "struck" for the ship. We fell in tow of a steamer going out of the Bay, which directed its course toward the Oceanic, and, scudding along in her wake, half hidden by the foam of the sea, we were almost under the bows of the great ship before anyone on board knew that we were there.

Ramabai had evidently gone to her stateroom all unconscious that anything unusual had occurred. When she did come we were close under the great black sides of the ship. The little girl clapped her hands and rushed down from the upper deck to the lower, excited as I had never seen her before.

The last I saw of her her arm was around Dr. Ryder and they were saying final "good byes" to me as my little boat pulled away from the ship toward the distant shore and we bounded back over the big waves.

TREASURER'S REPORT.

RECEIPTS.

Subscriptions (including several paid up for ten years)	\$6,295 07
General Fund	9,408 95
Building Fund	8,099 75
Scholarships (one paid for ten years),	1,755 00
Interest	94 67
	<hr/>
	\$25,653 44

EXPENDITURES.

General Expenses (including fares to India and a quarter's salary to Pundita Ramabai and assistant,	\$1,560 87
Balance	24,092 57
	<hr/>
	\$25,653 44

[In this report is included \$5000.00 already collected in California, but not in the treasurer's hands at the time of the meeting.]

TEN TIMES ONE.

"Look up and not down:—
Look forward and not back:—
Look out and not in,
And Lend a Hand."

BOYS' AID CLUB, CAMBRIDGE.

WITH the new movement the club was full of spirit, and there was a fine accession of zealous, new members. The old fund came to its end in a warm suit for a boy going to Nova Scotia.

Then there came to the hand of the Visitor the first five dollars for the new aim, from a member who had not even been at any of the meetings. At the end of a week, with no formal subscription, nor any solicitation, and without a penny of her own giving, she had one hundred dollars in hand, from the members and their friends.

What was the new aim? *Hand and brain culture for boys beyond childhood; the training they needed to earn an honest living.*

It was well understood that the great number of men out of employ had deprived the class of the poor (commonly called the street boys) of their usual resources, — the household chores, errands, selling of newspapers and flowers — even the blacking of boots and shoes!

In their distress, some of them resorted to their old friend, Mr. Barry, who, in his former position, had once a week a room open for seventy of them, and was a powerful helper by his knowledge of western homes ready for them at need. The Mission no longer finds family homes except for

small urchins. Ignorant street boys are not now popular in households as inmates, it is said, and as they have no manual dexterity, as a general thing (except as shoeblacks), are not acceptable as apprentices and factory hands. It was Mr. Barry's opinion that even three months industrial instruction and discipline would fit any smart boy for a situation in which he would be self-supporting. The club had experience that in a measure confirmed this theory. They knew their little capital could do little in this direction. But it was not their way to give in. When sure of a good cause, they looked for final success.

Teachers of boy classes in Sunday schools had often asked the Visitor how it was that her classes kept together at an age when theirs were disposed to separate, — the age when they ought to study the grounds of their theological beliefs. Dry business, the contemplation of sectarian differences, rather than the formation of the best practical Christian principles, and acting them out! "Set them to work," was the best answer she could think of. Perhaps it was rather disappointing. Now would it not be a help not only to the new cause, but to teachers, if advanced Sunday-school classes of boys should be appealed to for help by a circular, and they should form clubs for active service in consequence? And why not give our enterprise definite shape and importance by proposing to the oldest organization for help to children of the destitute, to add an Industrial Department, so much needed towards their self-support? Mr. and Mrs. Barry would be sure to be enlisted heart and soul in it.

So the Visitor went into Boston as an ambassador to the President, Mr. Kidder. She had a most genial reception. He most heartily approved the circular to the boys in Sunday schools; it would be a benefit to them, he said, to have a new interest awakened in the objects of the Mission. The contributions of Sunday schools had fallen off very much, perhaps from being less needed than formerly, on account of bequests, and perhaps on account of the many charities now claiming

the interest of the young. As the May anniversary meeting was close at hand, he agreed that it was a good idea to invite W. M. V. (one of our original eight), a lawyer well known to him, to present our cause to the audience, mostly of Sunday school superintendents and teachers, and announce a Boys' Aid Subscription, started and to be conducted by a Boys' Aid Club, with one hundred dollars as the earliest contribution.

The elated messenger hastened to carry to the oldest friend of the club the hopes that she could not for a moment suppose were never to meet with success. He was out, and she was sorry not to tell him and Mrs. Barry *first*, the club news. However, she knew that Mr. Crosby was by no means indifferent to the necessities of homeless lads, or the danger of their sinking into the class that preys upon the community. He had written to the club on the subject four or five years before. They had never answered the letter, because they saw nothing to be done. His scheme required \$5000 for its first step or start, for a building, outside of Boston. He never has resigned the hope that a generous friend of the Mission (and, indeed, it has had many), would yet be impressed by its need of an extension of its home influences and advantages. May Heaven grant it may happen! It was not to our aim, but our plan, that he was strongly opposed. Our pittance, as a starting point, was to his view only an obstacle to the hope of wider means for the same end.

The club could not complain because he had shown no more interest in their plan than they in his. And our work was not inconsistent with his, as we could perceive; it was not as yet in details at all.

The Visitor was early in a front pew to listen, but heard nothing of our cause but a brief notice in a speech on a different subject, by Mr. Butler, of Beverly. Mr. Kidder, seeing her disappointment, said to her, with one of his beautiful smiles that are never to be forgotten, "But you have given us a nest-egg."

Did it prove so?

The word "*prenature*" was all that reached the club to account for our failure to enlist the Children's Mission's co-op-

eration in our movement in behalf of poor boys beyond childhood. That implied future consideration, at least. Our zeal was not chilled, but fanned into a flame, and quickly the sympathy of our female friends grew warm and active in regard to a fair, so familiar a resource in our club history, and a good way of giving the ever generous people in Cambridge knowledge of any pressing call for their charitable help.

Though used to success, the club was surprised at the quantity and quality of things sent in. Beverly alone sent a budget that might have been a little fair by itself. An unlucky postponement made a confusion of date, which disappointed some intending lady purchasers; and few gentlemen, to whom complimentary tickets had gone out, lent us their countenance. But some bought up tickets, unused, and others encouraged us by gifts in money. The mass of articles left on hand were voted to our beloved friend, Mrs. Henry Paine, for a sale for the Avon Street Home for Children.

In the winter the club had a coffee party that was singularly delightful and picturesque through the presence of all ages. The tall young men with club badges danced with small sisters; younger ones led out their elder lady frippens; mothers and even grandmothers were promenading guests, with here and there, perhaps, a white-haired gentleman, or some old club friend. Some ladies looked on the charming scene from seats on a platform, or in a gallery.

The club had now a full treasury and twenty-four members, some in college, some already in active business, and the distant hope of engrafting a branch upon an old organization was too visionary for their ardent youthful spirit. They opened a school of their own. This they named the "Abbot Industrial Room," in kindly remembrance of their aged Visitor, no longer an active member.

One evening S. T., President and one of the teachers escorted her to the large hall they had hired. It was brilliantly lighted; on one side was their Gordon press and its equipment; on the opposite wall the shining tools for carpen-

try were neatly ranged. The roll was called. The boys answered to their names, and quietly each went to his own bench. Going about among them, each of the lads, as he caught her eye, gave her a courteous bow. The perfect order, the absence of all bustle and unnecessary noise, was appreciated by the guest, who had, herself, for fifty years of her life, been a teacher of boys.

And here it is necessary to recur to the time when she had written to her friend, Mr. F. H. Rindge — son of old generous friends of the club—asking him, as he was living in California, to send her, for the curiosity department of the B. A. C. Fair, a horned toad! An ancient obsidian arrow-head came instead, and with it, for the club, in token of approval of their aim, a contribution in money.

And so it was natural that, in writing to Mr. Rindge on a different occasion, the remembrance of his interest in the club should lead to a description of their work, which had so delighted her on the preceding evening. As their hall was the upper flat of a building, she may have mentioned the stairs and the amount of rent. The cheerful perseverance of the young teachers, with no light sacrifice of precious time, and of other engagements, the pleasant relation between them and their pupils, a friendship likely to be more than transient, the influence as lasting—all must have come into her letter. Among the intelligent faces she particularly noted that of a colored lad; the happy look in his bright and beautiful eyes, the adroitness of his slender dark fingers, the quick apprehension of directions which had to be repeated for half the class, are still remembered.

Mr. Harry Ellis had joined the club, and had given them the benefit of his experience in organization and modes of teaching. One night a laborer came to his house to remonstrate with him for giving countenance to an enterprise the tendency of which was to make skilled labor common and reduce wages. He declared that he was not allowed even to make an apprentice of his own son! He had been forbidden

to do so by his union, probably. Mr. Ellis did not argue. The question, "What, then, are you going to do with your boy?" was kindly asked. A discussion of ways and chances for the lad to get his living sent the man away sad. And the next day he applied for his admission to the "Abbot Industrial School"—quite full, of course!

One day there came to the old Visitor a note from her generous friend, saying that her last letter had suggested to his thoughts the offer to the city of a building to cost about \$5000, which reminded her of the long-cherished hope of Mr. Crosby for the C. M. She referred Mr. Rindge to Mr. Higginson and Mr. Dixwell for answers to queries about its desirableness and adaptation to manual or industrial education of uses. Soon a committee of four took the matter in hand, Mr. Ellis taking the place of Mr. Dixwell, who declined to serve, and our young mayor, classmate and friend of Mr. Rindge, was at once enlisted. From less to more grew the realization of our aim and hope beyond our wildest dreams. There is no room here for an account of the well-studied and digested plan and munificent endowment of the Cambridge Manual Training School. Leaving their cause in such wise and generous hands, the club, as vacation came, dismissed their boys, with the pleasant feeling that (as Mr. Rindge expressed it in a pictorial card) they had been, or had furnished, the acorn to the future widely branching oak.

None but able-bodied fellows will be considered fit to bear the drill of the three years in the Training School course. A helpful sympathy for boys when laboring under physical disadvantages, or when prostrated by illness, was no new thing in the Boys' Aid Club, so it was very natural that one of the first things thought of under the new direction of events was to obtain a free bed for boys in the Cambridge Hospital. This they secured at once, for one year, by paying \$365. As they had heard from poor applicants for admission that the new hospital, as yet not fully endowed, could not afford to admit without pay, it was to be enjoyed by such

provisionally, on assurance that any patient of the B. A. C. sending should have a ready welcome.

The number of members has risen from twenty-four to forty, and their usual coffee party will probably have Mr. Rindge among its guests, and they all will look forward to that with great pleasure. Projects of various work, wait for decision at the next club meeting, among which is the pleasant suggestion that weary, over-worked boys might be taken "camping out" in the woods or to the sea-shore to recuperate.

And here the story of the B. A. C. should properly come to a close, though stories of past kind doings come thronging to the eager pen, and might serve as suggestion to other minds in young, warm-hearted associations of the kind, so many of which are made known by **LEND A HAND.**

[*Concluded.*]

HELEN KELLER.

THE following note from Helen Keller, the little blind, deaf and dumb girl, will interest all our readers, even the youngest. It is addressed to a young friend to whom Helen had made a visit.

Edith, who is referred to, is another child destitute of the senses of sight and hearing and unable to speak.

"SOUTH BOSTON, OCT. 11.

"*My Dear Carrie:*—I have just been to walk in the bright sunshine with Mrs. Hopkins. We went to the Heights and sat on a bench. We saw the little birds finding something to eat. I hope you will come to see me in a very few days. I will show you all my pretty things and I will take you to school to see the little blind girls. I love them very dearly because they are my little friends. I love Edith, too. She is a sweet, dear, good little girl. She cannot see or hear or talk. I am very sorry for poor little Edith. She can spell on her fingers a little because she is so small. I am glad you can see the beautiful sky and flowers and many things. Some day I am going to the kindergarten if the sun shines brightly. I can not write any more today. I am very tired.

"With much love and many kisses

"From your darling little friend,

"HELEN KELLER."

SILVER STAR BRIGADE.

THE S. S. B. is an enrolment of those who sign and keep the following rules :

- 1.—I promise, by God's help, to strive to be good and useful, and to try to spread happiness around me.
- 2.—I will try to help others, especially the weak, the poor, the sick and the sorrowful.
- 3.—I will abstain from all intoxicating liquors, from tobacco, swearing and bad words and gambling.
- 4.—I will be kind to animals, and try to save them from cruelty.
- 5.—I will strive to be loving, pure and true, in thought, word and deed.

Not less than twenty-two thousand have made these promises. A member who enlists ten members will be ranked as a lieutenant ; if the member gains twenty recruits, he will be commissioned as a captain in the Silver Star Brigade.

The badge of the S. S. B. is a silver star worn on the left breast.

All letters, lists of names, etc., should be written on one side of the paper only, and addressed

SILVER STAR BRIGADE,

6 Pacific St., South Boston, Mass.

(—*Uncle Clement in Temperance Cause.*)

HOW THERE CAME TO BE EIGHT.

MRS. A. C. MORROW.

THERE were seven of them, maidens in their teens, who formed one of those blessed "Do-without-Bands." It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake"; but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-

five-cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle-thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high priced embroidery. She used the buttons on an old dress for a new one, bought just half the usual amount of plush for the trimmings, and did without a feather on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not real alligator, and walked to school when she had used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bon-bons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop-corn are Sadie's favorites. And as she began occasionally to "do without" these, she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruches and embroidery and fancy trimmings were not so much as thought of. She did not drink tea or coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for

her to do without, even for Jesus' sake. As she looked around her plainly furnished room she could see nothing which any one would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the cake.

A copy of their Missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I can not, darling, I can not," she said as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five-dollar bills in her hand. She put them into her "Do-without-envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all of his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature

Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night on my knees I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do-without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark at Psa. cxxvi. 6. She thinks she knows what it means.

• THE KING'S DAUGHTERS.

BY ELIZABETH WHEELER ANDREW.

"Consider the lilies how they grow." It does us good to contemplate pure and beautiful things, not only because of their essential loveliness, but because they teach us lessons of trust in the love and care of our Heavenly Father. The lily grows under the beneficent influences of sunshine and shower, the freshness of morning and the quiet of evening, and one has well said that the attitude of our souls should be that of

"A lily meeting Jesus in His walk,"

humble, trustful, breathing out fragrance, and living its own true life, under His established laws of nurture and growth.

Our band of King's Daughters of the Woman's Temperance Publication Association seems, to my thought, much like the lily, in the natural way through which it found expression and has gone on increasing in depth of root and increase of numbers, and the sending

forth of holy, beautiful influences. Many letters of inquiry come to us, from time to time, concerning our history, aims and plans, and it is deemed best that we should send forth this little leaflet as a response to these, and for the help of others "like-minded with ourselves."

The beginning was very simple. A young girl who broke down her own health in caring for her dear mother through years of a fatal and most painful disease, — the mother herself having been one of the earliest and devoted Crusaders, — came, after a hospital sojourn, into the employ of the W. T. P. A., and won all our hearts by her patient and cheerful bravery and the faithfulness of her service, though fighting incessantly against pain and weakness. But even her courage and will were finally overcome by failing physical powers, and in this emergency, to help one so endeared to us all by her graces of nature and association with us in the same sacred work, the little guild of the "King's Daughters of the W. T. P. A." was formed. This consists of the women and girls in the employ of our Association at Headquarters, 161 LaSalle street, Chicago, compositors, binders, editors, proof-readers, clerks, book-keepers, besides representatives from the state and National W. C. T. U. headquarters, young ladies from the Sanitary Publishing Company in the same building, white-ribbon women who have visited us and joined the band, — notably Miss Addie Northam, superintendent of juvenile work for Illinois, who has also added others to our number as she has been working through the state, Mrs. T. B. Carse, the president of the W. T. P. A., Mrs. J. B. Hobbs and Dr. Mary Weeks Burnett of the National Temperance Hospital, Miss Willard's secretaries at Rest Cottage, and our National W. C. T. U. President herself.

We organized in May, 1887, with about fifty members, and number, at the end of the first year, seventy-three. Each one gives by the week, as she is able, no one, save herself and our faithful treasurer, knowing the amount of individual pledges handed to her. These girls, many of them receiving but small salaries, give what they can to help their little comrade in the Hospital, where her health is slowly returning under the care of her friend and physician, Dr. Burnett. This work also formed the inception of the "Providence Fund" of the National Temperance Hospital, intended for the help of self-respecting persons, who, like this young girl, would never seek aid save for special stress of misfortune or suffer-

doorw

ing, and this fund is now being established as a permanent thing, earnest friends having been raised up for its support.

The guild has taken up, beside this special labor of love, flower-mission work, correspondence with those who are "shut in" by suffering, the distribution of exchanges (many valuable newspapers coming to the Association every week), helping in various ways the Bethesda and Talcott Missions of Chicago, and always seeking to remember that every word, thought or deed must be consecrated "*In His Name*" for whose sake we are joined together. All pure graces have grown and flourished in the garden of these hearts, and the evidences are seen in many ways that bring joy to the thoughtful observer.

One outgrowth is the formation of two circles of "The King's Sons" in a Sunday school with which one of our number is connected. They bear the same motto as the King's Daughters, and pledge themselves to the careful study and memorizing of Scripture, and to work for the King as they may be able to do. Circles in other Sunday schools have also been formed, through the loving efforts of various members of our band.

A most interesting feature of the work is the formation, by one of our number, of the circle called "The Boys' Signal Legion," which consists of the young lads in the employ of the Association. Their giving is on the same principle as that of their sisters. Besides other good works, they have placed a large water-cooler in the Y. M. C. A. Arcade Court, near the entrance of a liquor saloon, where temptation lies in wait for thirsty ones every hour of the day and far into the night. Over it is this inscription:

"A CUP OF COLD WATER."

GIVEN BY THE BOYS' SIGNAL LEGION.

PLEASE HELP YOURSELF.

This fountain of healing abides safely under the shadow of the doorway of the new "Central W. C. T. U. Lunch Rooms," just

established in place of a well-known drinking resort, which has at last been forced to give way to "the things that make for peace."

A band of young girls in a suburban Sunday school, who had taken as their work the flower mission, hearing of our work for the young girl whose story I have told, have joined hands with us, and every Monday morning they send to the city, by their teacher and leader, a basket of fruit and wild-flowers, in token of sisterhood.

There is an organization of the King's Daughters among the young women in Marshall Field's, and in other great stores, I am told, whose work is principally for the flower mission; also a society connected with the Fifth Presbyterian Church, and I doubt not there are others of which I have not been able to obtain certain knowledge.

A band of the King's Daughters in Evanston consists of girls from fourteen to seventeen years old, whose first work was the making of gay scrap-books for the children in Cook County Hospital, and sending them bright Easter eggs. They have met lately and fashioned little garments, destined for the Children's Hospital on the North Side, Chicago. They send either two or four of their number one day in each week to this hospital, who take with them games and stories with which to amuse and interest the children, as those in charge assure them that this is of the greatest service and help. This circle also sends a packet of valuable newspapers to the Cook County Hospital every week, and is preparing to respond to the call for books to form a library for this institution, just issued. This may serve as a hint to others of the King's Daughters.

A happy surprise came to me not long since, in visiting a friend, when, as we sat on the veranda, two little white-robed maidens came upon the scene, wearing the purple ribbon and silver badge. When I asked them to tell me the story, it came out that my friend, their adored aunt, had formed her six little nieces into a band, calling them "Little Maids of Honor"—because of their tender age not yet assuming the dignified title of their older sisters,—and choosing the exquisite motto, "*In honor preferring one another.*" They have met with their aunt, week by week, learning lessons, as such innocent young hearts may, of helpfulness for others. They have sent contributions to the children in the hospitals, and their work is

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woven together with rich and unfading memories of talks, and readings, and glimpses of the holiest things, in association with their lovely leader, who has been led to do this natural and beautiful work through the "love of Christ which constraineth us."

This is only a fragmentary sketch of what I have come to know of the work in and about Chicago. It is being done in such quiet, unobtrusive ways, that it seems to my thought like the violet which betrays itself only by its precious fragrance.

LOOK UP.

BY ANNA H. WAYNE.

I looked at the clouds
And a star came through.
It seemed to say,
"I was watching for you."

I looked on the ground
And the star hid away.
And now can you guess
What it meant to say?

"Life has sometimes a smile
When it seems to frown,
But to see it, my dear,
Look up and not down."

REPORTS OF TEN TIMES ONE CLUBS, ETC.

BRATTLEBOROUGH, VT.

ASIDE from the clothes we sent away to be distributed, we fitted out three little children with two entire suits of clothes each. Their father died suddenly of pneumonia, the mother became insane and had to be taken to the asylum. So five little children were left destitute. The two oldest children found homes and light employment. The three little ones, almost babies, our good priest took in charge. They were almost literally without clothes. Our club clothed them very thoroughly, and then they were taken to the Orphans' Home

at Burlington. We also partially clothed some more little ones whose father deserted them.

Two little girls of the club have mite boxes into which they put all their spare pennies, and pay fines into them for slang or cross words. This money is to buy winter clothes for these last named little children.

We gave the inmates of the poor-house a Thanksgiving dinner last year and a Christmas tree—not very sumptuous, but quite satisfactory.

We have a delightful room, rent free, of which we shall soon take possession.

NEEDHAM, MASS.

Q. What is the name of your society?

A. The Little Helpers.

Q. Whom will you try to help?

A. Everybody that we can.

Q. What is the name of the large society of which you are a branch?

A. The Look-up Legion.

Q. What are the mottoes on your cards?

A.

Look up and not down:—
Look forward and not back:—
Look out and not in,
And Lend a Hand.

Q. What is the meaning of the first motto?

A. Faith.

Q. Second?

A. Hope.

Q. Third?

A. Charity.

Q. Whom do you look up to?

A. God.

Q. Why do you look up to Him?

A. For help and strength.

- Q. Who said a good deal about looking forward, not back?
 A. The Apostle Paul.
 Q. Who spent His whole life in lending a hand?
 A. Jesus.
 Q. If we try to do like Him, shall we be His little disciples?
 A. Yes.
 Q. What shall be our password then?
 A. In His Name.
 Q. What did He say about our helping any poor or sick or weak little ones?
 A. He said it was the same as if we did it for Him.

PRAYER.

OUR Father, Who art in heaven, we ask Thee to bless us today and every day, and aid us to help each other and everybody in every way we can, so that we may grow to be a little like Jesus, Who loved little children. Amen.

SCRIPTURE VERSES.

BE not weary in well-doing.
 Love one another.

NEEDHAM, MASS.

I do not know as this Lend a Hand part of our organization ought to be called a club, as we hold no regular meetings, only subscribing to the mottoes and pledging ourselves to aid the Legion in its general objects, especially in its mission work.

In addition to the work, we have as a band, through our leaders, inquired into several cases of destitution in the town, and repaired and distributed many comfortable garments, where they were gratefully received.

But it is by no means considered that our mission work must be, or ought to be, wholly among the poor and destitute. Any way by which we can add to the happiness and promote the welfare of others is legitimate Lend a Hand work. As an instance of this I would cite the example of a member of our club, who handed in

several copies of a young people's magazine to be given away. They were sent into a country neighborhood, where they were circulated and read with interest and pleasure. Hearing of this, the lady subscribed for the magazine for a little boy in that neighborhood, who was to circulate it among his little friends.

Our band is composed of the adult members of the "Legion," and it is hoped its membership (now twelve) may be increased, and more systematic mission work be done.

PITTSFIELD, MASS.

WE have held seven meetings during the year and had four debates: one on the Tariff, one on the Government of the Town, one on a local school question, and one on Capital Punishment by Electricity.

At one meeting we listened to a talk on Alaska, and at another to the explanation of the Chemistry of Lime. The meetings have been very interesting and have had an average attendance of fifteen. The total membership is twenty-two.

We sent, a year ago, \$10.00 to the House of Mercy. This year our money is to be divided between the Young Men's Christian Association and Miss Fletcher's work among the Indians.

DAVENPORT, IOWA.

ONE of the lines of work undertaken by the King's Daughters, Circle No. 1, was the formation of a club for social recreation and mutual improvement among the working girls and women of the city. On March 22, 1887, an organization was effected under the name of "The Working Woman's Lend-a-Hand Club." It is the purpose of this club to encourage an interest in every kind of woman's work and to stimulate a spirit of mutual helpfulness among all women workers, whereby experience may lend a hand to ignorance, prudence to thoughtlessness, and age to youth. Its constitution provides for auxiliary clubs of tens, to be numbered 1, 2, 3,

etc., in the order of their formation, each ten to have its own officers, and all general matters of business to be in the hands of a Board of Directors, consisting of Circle No. 1, King's Daughters, and the presidents of all auxiliary tens.

It is the intention to form such classes for mutual enjoyment and improvement as the members may desire, to provide a course of lectures on practical every-day topics, and to develop co-operative measures which shall be for the benefit not only of its own membership, but of working women in general. To do this, as well as to provide for desirable social recreation, rooms centrally located for the use of the society have been found necessary. Such rooms have been leased in Ryan's Block, and, in order to carry out the purposes above mentioned, they must be furnished and maintained. While the girls are anxious to help themselves so far as circumstances will admit, they are unable to meet the entire expense, and The King's Daughters ask for these young women the assistance of public-spirited citizens, who have so generously responded from time to time to the many demands made upon them for the benefit of young men. They also ask, and confidently expect, the cordial co-operation and assistance of women who, happy and prosperous in themselves, desire to lighten the load of those more heavily burdened.

DR. HALE has sent at Christmas a copy of a Christmas story called "Daily Bread," as a present to every club known at the Central Registry of "Ten Times One." If, therefore, any club fails to receive a copy, it is because its secretary's name, or its other address, is not known on our registry, and we beg that such an omission may be at once corrected.

INTELLIGENCE.

CONVENTION OF CHRISTIAN WORKERS IN THE UNITED STATES AND CANADA.

THE Third Annual Convention opened in Detroit, November 15, 1888, lasting six days. The subjects of this convention were well chosen and ably discussed, leaving hardly a topic of Christian work and philanthropy untouched. Representatives from the extreme East and West of our country came to take part in the meetings, and no line of sex, sect or color was drawn. The wide liberty of this convention might well be copied by many conferences. A deep, earnest feeling marked the proceedings of each day, and however widely the speakers may have differed in their views (and there was a wide difference of opinion many times, ably supported on both sides), no delegate could feel otherwise than animated to renewed work in the Master's service. Once a year is none too often to hold such conventions.

It is impossible to give extracts from the many papers which were read in our limited space. We have in this issue, however, given an extract from the admirable report of the Secretary, Rev. John C. Collins of New Haven, and have the promise of articles for the ensuing year from some of the speakers. A full report of these articles will be given in the Proceedings of the Convention, to be published at once. Such a report LEND A HAND had occasion to refer to last year as of the utmost value to all workers in this field, and the

writer can confidently recommend the report of this year's convention. It will contain papers of such workers as Mrs. J. K. Barney, on Police Matrons; Rev. A. T. Pierson, D. D., Philadelphia; Mr. Crittenton of the Florence Night Mission, New York; Rev. R. A. Torrey, president of the convention, of Minneapolis; Miss Grace H. Dodge of New York; Anthony Comstock of New York; Mr. Walter T. Mills, editor of the Statesman, Chicago; Hon. W. H. Howland of Toronto and Rev. J. C. Collins of New Haven.

These books may be ordered of Miss A. S. Robins, Manager Bureau of Supplies, Committee of Christian Workers, New Haven, Conn. Price, \$1.00 each.

ASSOCIATION FOR THE ADVANCEMENT OF WOMEN.

SIXTEENTH ANNUAL CONGRESS.

DETROIT was favored this year by two rather remarkable conventions in one week; namely, the Convention of Christian Workers and the Women's Congress. An account of the first will be found elsewhere in this magazine. The latter lasted three days, and the church in which the meetings were held was filled to overflowing each session.

Mrs. Julia Ward Howe presided and read the last paper of the convention, which was enthusiastically received. Papers were given by Miss Willard, Rev. Ida C. Hultin, Mrs. Annie Jenness Miller, Miss Ella C. Lapham, Miss Lillian Whiting and many others on topics of great interest. Reforms and methods of progress were ably discussed.

The Detroit Woman's Club welcomed and entertained the delegates most hospitably.

Detroit is actively engaged in works of charity and reform. The people so engaged with true Western liberality

were ready to receive and digest any words of wisdom or experience which came from the speakers.

A movement to make some changes in the Associated Charities of Detroit was aided by delegates interested in that branch of reform; and later news report an important meeting held since the congress tending toward a radical change in their system.

The women of the congress, as well as those of Detroit, have every reason to be satisfied with such a convention.

THE BROOKLINE UNION.

THIS is the name of a structure intended to shelter certain existing organizations, and to enlarge and facilitate their operations. In 1885 Mrs. Charles H. Stearns of Brookline, Mass., gave a lot of land at the corner of Walnut and High Streets, containing about six thousand square feet, as a site for the edifice. Her generous example stimulated others to subscribe to the enterprise, and on October 9, 1886, fifteen thousand dollars having been received, the construction of the building was determined upon, the "Brookline Union," meantime, having been organized and incorporated.

The amount now contributed is twenty-five thousand, two hundred and twenty-six dollars and five cents. The building is of brick with Nova Scotia stone trimmings. It is hoped that eventually a tower and other features in the original plan may be added.

For the present it was thought best to sacrifice appearance to immediate service.

And now, what are the organizations which the Brookline Union stands ready to accommodate?

1. The Woman's Christian Temperance Union.

Early in the summer of 1878 ladies connected with this association maintained a free reading-room for young men in the "Lyceum" Building, on Washington Street, where, also,

games and occasional entertainments were provided. In 1886 this resort for young men was transferred to the "Dun Edin" Building in Harvard Square. Various kinds of charitable and temperance work, among them a sewing-school (which sometimes numbers one hundred and fifty pupils) and a cooking-school, were also carried on there. This room was also used in summer by the "Flower Mission," and second-hand clothing was received here for the poor.

2. "The Friendly Union" also gladly welcomes better accommodations for its work under its hospitable roof. This organization dates from the year 1887, and is composed of ladies from various parishes who unite in carrying on charitable work in Brookline. In pursuance of their plans, visitors have been assigned to different needy households, with the purpose of helping them to make their purchases more economically, and of giving counsel and aid in cases of exigency. The new building has a commodious hall, which can be let as occasion requires; a coffee-room also; and it is hoped that in due time it will be provided with a gymnasium.

On Saturday afternoon, November 10th, the building was dedicated.

Choice music * was interspersed during the exercises, which were well attended in spite of a pouring rain.

Rev. H. N. Brown, pastor of the First Parish, offered an appropriate prayer.

Hon. Edward I. Thomas, president of the Brookline Union, recounted the early steps of the enterprise, so largely due to the forecast and energy of a wide-hearted woman. Following the undertaking down to the present hour, he appealed to the community to be zealous in carrying out the beneficent intentions of its projectors.

Mr. Edward Atkinson commended the admirable construction of the building, as having some title to the often misused designation of "fire-proof." No cranny for a mouse-

* By Mr. Heard and the choir of the Church of Our Savior at Longwood.

nest could he anywhere discern, nor did he know whither in that building an incendiary rat could drag aught that is combustible. He ended with saying that to help forward the completion of the building he would cheerfully give lessons at one dollar each to such as may be curious to watch the results of his new and startlingly economical cooking apparatus.

He was followed by Hon. Robert Treat Paine, who gave an interesting description of the beginning and progress of the "Wells Memorial of Boston," designed worthily to keep green and fragrant the memory of that noble-hearted philanthropist, the late Rev. Dr. E. M. P. Wells. The institution now has a membership of seventeen hundred. It is doing much to encourage men to believe that Providence is on their side, and that they need not despair, but may hope continually to reach a higher degree of comfort and enlightenment.

Rev. L. K. Storrs, rector of St. Paul's, enlarged upon the work of the "Brookline Friendly Union." It began, he said, upon an invitation from ladies of the Unitarian Society to those in other parishes to meet and consider how they could carry on charitable work together.

After due consultation sub-committees were chosen to furnish coal in winter at summer prices, to devise a system of district nursing and to plan summer rides. A committee on boys' and girls' clubs had been also chosen, and are doing good work. The committee on tenement houses has already two buildings under its supervision. With this organization there is also a successful sewing-school.*

Mr. J. B. Hand (selectman), on behalf of the town, warmly thanked the ladies who had planned this good work. He felt that in offering to young and friendless strangers the opportunities which the Brookline Union contemplates an influence may be exerted beyond our capacity to measure.

* It now appears that an "Intelligence Office" is to be opened by the Friendly Union.

Mr. W. H. Baldwin, the ever-welcome president of the "Young Men's Christian Union," was on his own ground in enlarging upon the advantages of such an establishment; he felt, however, that a fee, however slender, had best be exacted for its privileges, since thus the young men would be more self-respecting and have a closer sense of proprietorship.

Rev. Dr. J. H. Twombly, pastor of the Methodist Church, read a statement relative to the organization and condition of the Woman's Christian Temperance Union.

Rev. Reuben Thomas, speaking for the coffee-room, humorously suggested that even coffee might have its risks, and dwelt upon the dangers that lurk in what we eat and in what we drink, sometimes even in the water. He hoped that through lectures, and in other ways, the working people might learn how, more and more, to be *thorough* in all they do.

Rev. Willard H. Dinkley, pastor of the New Jerusalem Church, commended the proposed gymnasium, and said that about two thousand dollars would be required to fully equip it.

Rev. Reginald H. Howe, rector of the Church of Our Savior at Longwood, added his earnest and emphatic approval of the Brookline Union as fraught with great capacities of usefulness for the young men of the town, who, he trusted, were coming more and more to a higher conception of their duties and their privileges.

Thus ended the dedication, but not the work, of the "Brookline Union."

REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON.—*Provident Association.* Thirty-seventh Annual Report. *President*, Hon. Charles R. Codman; *Secretary*, William Hedge. The object of the association is to relieve the suffering of poverty without creating paupers. Current expenses, \$21,106.65; balance on hand, \$——.

BOSTON.—*Murdock Free Surgical Hospital*. Annual Report. *Superintendent*, Albert L. Murdock. The hospital supplies free treatment and a home to women who need surgical aid. No treasurer's report.

BOSTON.—*Associated Charities*. Ninth Annual Report. *President*, Robert Treat Paine; *Secretary*, George A. Goddard. The object is to prevent pauperism by aiding the poor to help themselves, by creating self-respect, and to furnish a friend instead of alms. Current expenses, \$15,509.06.

DETROIT, MICH.—*Woman's Christian Association*. Fifth Annual Report. *Secretary*, Mrs. S. B. Stevens. The association is one of a large sisterhood bearing the same name, which seeks to help young women by mental, moral and religious teachings, and to extend a welcome to such as come strangers to a great city. Current expenses, \$195.30; balance on hand, \$40.00.

DETROIT, MICH.—*Working Woman's Home Association*. Eleventh Annual Report. *President*, Mrs. J. K. Burnham; *Secretary*, Mrs. Belle W. Reynolds. "The home is open to young girls and women from every avenue of labor without homes." The aim is "to help those who are trying to help themselves." Current expenses, \$3,136.42; balance on hand, \$23.58.

NEW YORK.—*Welcome Lodging House*. Third Annual Report. *Managers*, Mrs. W. J. Demorest, Miss M. M. McBryde. This is a self-supporting institution, open to all women not intoxicated for a small sum, and free to small children. Current expenses, \$4,760.30; balance on hand, \$75.29.

MASSACHUSETTS INDIAN ASSOCIATION.

THE Association held its annual meeting in Boston, Dec. 12, 1888, Mrs. Bullard presiding. Rev. Phillips Brooks opened the meeting with prayer, and the Treasurer's report followed, which showed a balance of \$22.31 on hand.

Miss Dewey, the Secretary, spoke in her report, which we hope to give later more in detail, of the Omaha Mission, which has been the chief seat of the labors of this branch of Indian work. The association has been greatly hampered by poverty and the uncertainty of its contributions. Dr. and Mrs. Hensel, who have the charge of this mission, are people who can actually do the work "next at hand" whatever it may be. They are wise, too, in their dealings with the Indians. When they give tables, chairs, etc., to the Indians they receive a pledge that the articles shall be used as white people use them, and improving civilization is shown in the case of a man whose ambition led him to ask for knives and forks.

A hospital, supported by contributions from various states, is now doing excellent work. A good report of Sunday services, held out of doors in summer and in different houses in winter, was given. One Sunday a great-grandmother walked three miles to attend service. A building to be used both as a school and for religious purposes is greatly needed, and the Indians themselves are glad to give of their little for this purpose. One rainy Sunday the collection amounted to \$4.50. Miss Dewey also read a letter from Dr. Hensel of interest.

After the election of officers and business meeting, Mrs. Quinton of the National Indian Association made an address. She spoke of the great improvement made by the Indians both in dress and in civilization. They have almost nothing to start with. The National Association hopes to lend Dr. Hensel \$50.00 to buy seed potatoes for the Indians to plant. Dr. Hensel thinks that sheep could be raised with profit, but he estimates \$1000 as necessary to start the experiment. So in earnest is he that if the money is not raised by friends, he wishes to mortgage a small farm which he owns in the West. He believes thoroughly in teaching the Indians all the industries, and the following sentence from a letter shows how deeply interested he is: "I am perfectly infatuated with this work."

There is no standard of fitness in the selection of teachers for the Government schools, and that was a matter that Mrs. Quinton begged the ladies to look to and use their influence that the President, who has this power really in his own hands, should be prevailed upon to send suitable people to teach the Indians.

The matter of "land in severalty" is going on well in seven of the Reservations. In twenty-seven, permission has been given for the division of land. But even here there is opportunity for the Indian to be cheated and receive poor land.

Mrs. Quinton stated that Massachusetts had a larger share in the work of "Federal Courts" than any other state. Of the sixty or seventy bills proposed, twenty-five have been granted, but no one of them has been of immediate benefit to the Indian alone, while many have been favorable to the white man.

There are still sixty tribes or separated parts of tribes without missions, and Mrs. Quinton made a powerful appeal to the women present that they should not be forgotten.

Mr. Given, of the Kiowa Reservation, in the Indian Territory, and who is now a theological student, spoke touchingly in behalf of his people, who need help and teaching to enable them to become useful and good men and women.

ENGLISH NOTES.

CHELSEA PREVENTIVE AND RESCUE HOME.—During the past year a helping hand has, by means of this institution, been stretched out to a considerable number of young women. Of 159 cases in which assistance was rendered, 65 were preventive cases, in which girls from fourteen to twenty years of age, for the most part without money or friends, were cared for in very critical circumstances. Forty of the young women who have been thus protected are now doing fairly

well in situations, as also are over thirty of ninety-four rescue cases received into the Home. Communications respecting the work should be addressed to Mrs. J. Lawson Forster, 12, Carlyle-square, S. W.

PRISON WORK. — No work can be more Christian than to wait at the prison gates in order to divert the criminal stream into another and wholesome channel. This good work, in which the St. Giles Mission and Mrs. Meredith's Mission to Women are prominent agencies, is not in vain. There is a manifest diminution in the returns of criminals to prison. In 1878 the average number of prisoners was 21,000. For the year ending March last the number was reduced to 14,500. Female prisoners show a still more gratifying rate of decrease, and these are specially the objects of Christian effort. It is true these returns are not exclusively for Metropolitan prisons, but the decrease is in the scenes where the Prison Missions are at work, and no efforts are better entitled to prayer and support.

NEW BOOKS.

LIVES OF TWELVE GOOD MEN. John William Burgon. London: J. Murray.

REPORT OF THE INTERNATIONAL COUNCIL OF WOMEN; ASSEMBLED BY THE NATIONAL WOMEN'S SUFFRAGE ASSOCIATION, AT WASHINGTON, D. C., 1888. R. H. Darby (pr).

CRIME AND ITS CAUSES AND REMEDY. L. Gordon Rylands. London: T. F. Unwin.

CAPITAL AND WAGES. Francis Minton. London: Kegan, Paul, Trench & Co.

A MEMOIR OF THE LIFE OF JOHN TULLOCH. Mrs. Margaret Oliphant. Edinburgh: W. Blackwood & Sons.

LE JOUEUR. Count Leon Tolstoi. Paris: A. Dupret.

QUELLE EST MA VIE? Count Leon Tolstoi. Paris: A la Librairie Illustree.

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